NO POPERY:

OR, A

CATECHISM

AGAINST

POPERY.

WHEREIN

The Heretical Doctrines, Idolatrous Worship, and the Superstitious Practices of the

ROMAN-CHURCH,

Are Briefly, yet Plainly Refuted: And the

Protestant

PRINCIPLES, Proved by Testimonies of Holy Scripture, and Evidence of Reason.

By a Minister of the Gospel.

Little Children keep your hearts from Idols, 1 Joh. 5. 21.

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TO THE READER.

AMongst the various Methods of Instructing such as are weak and ignorant, none hath been found more useful than that by way of Question and Answer. And as Christianity did at first diffuse it self by this way of Teaching, so the Truth and Purity of it have been best preserved, when Pastors have effectually applyed themselves to Conscientious Catechising of those under their Care and Inspection. By this means did the *Waldenses* and *Albigenses* maintain the Doctrine and Worship of the Gospel among them, when Error, Superstition and Idolatry had overspread the face of the Western Churches. Nor was any thing more useful to the promoting the Reformation, then the Catechisms of several Eminent Persons, whom God employed in that blessed Work. For tho' Preaching be a very good way of pressing known principles upon the Consciences of men, yet Catechising doth much excel it in conveying Light and Knowledge into their minds. And through the woeful and universal neglect of this, does Ignorance come so much to abound, even where Sermons are most frequent; as well as plain and practical. For through want of Acquaintance with the points and subjects concerning which Ministers treat in those continued Discourses, they are incompetent Auditors of what is delivered, and so lose much of the benefit of it. And as the present decays in Religion, are to be ascribed to no one thing more then a failure of Catechising; so the Ignorance which thereupon ensues, is that which betrayes multitudes to be imposed upon and perverted by such as ly in wait to deceive. For next to the being strangers to the power of that Religion which we do profess, the want of being wel grounded in the Doctrines of it, is that into which the

revolt of so many to Popery is to be issued and resolved. as the apprehension of our security from the Re-introduction and Establishment of the *Romish* Religion in these Nations, hath occasioned our sloth and negligence in unmasking and dejecting the folly of the *Tridentine* Faith; so the just fears we are brought under, of its obtruding its self once more upon these Kingdoms; do bespeak all who desire to approve themselves faithful to GOD, and the Souls of Men, to concern themselves more in discovering the falshood of all the Articles of the *Romish* Creed.

And as the difference betwixt the Professors in *Britain*, and those that profess the *Reformed Religion* in *France*, is to be admired with respect to that Ability which appears in them beyond what is in us, to refute and expose the Papal Tenets; so their present stedfastness in the Doctrines of the Gospel, when they are called to suffer the Loss of all things for them, is much owing to their having been instructed before hand in all the Principles that ly in *Controversie* between them and the Papists. For tho' the Transcript of Gospel Truth upon our Hearts will be our best preservative in a day of Tryal, yet the being able to give an account of the reason of our Belief, is needful, as wel for the honour of our Religion, as the prevention of our Apostacy, when we come, not only to be accosted with Arguments against it, but threatned with *Fire* and *Faggot*, unless we renounce and abandon it. And tho' there be many Discourses, wrote with great strength and Learning, both to inform and fortifie our minds in the Belief of the Doctrines which we profess; yet there are but few Discourses in Print, either of that brevity, or accommodated for manner and plainess, to the Capacity of the weak, as is necessary. The want whereof, as it recommends the seasonableness of this *Catechism* and familiar Treatise; so if people wil but consult their own souls, they wil have reason for being thankful to God, for the provision which is here vouchsafed them. In which as they wil find the Errors of the *Romish* Church truely represented, so they wil find them as nervously confuted and overthrown.

THE

A Catechiſm AGAINST POPERY.

SECT. I.

Of the SCRIPTVRE.

Queſt. WHat Religion are you of?

Anſw. Of the Reformed Chriſtian Religion.

Q. *Why call you your Religion, the Chriſtian Religion?*

A. To diſtinguiſh it from the Religion of the *Iews, Turks*, and *Pagans*.

Q. *Why call you it the Reformed Religion?*

A. To diſtinguiſh it from the Religion of the Church of *Rome*.

Q. *VVhy are you not of the* Romiſh *Religion?*

A. Becauſe in and by that Religion none can be Saved.

Q. *VVhy ſo?*

A. Becauſe the *Roman* Church hath perverted the Doctrine of the Goſpel, and eſtabliſed Idolatry, and hath taken Antichriſt for her head.

Q. *Upon what is the true Chriſtian Religion founded?*

A. Vpon the Word of GOD.

Q. *What mean you by the Word of God?*

A. The Holy Scripture contained in the Old and New Teſtament, written by the Prophets, Evangeliſts, and Apoſtles; which St. *Paul* calls Scripture divinely inſpired, 2 *Tim.* 3. 16. And St. *Peter*, 2d. *Epiſt.* 1. 21. ſpeaking of the Scripture, ſays, *Prophecie came not by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.*

Q. *Why call you the Scripture the Bible, that is the Book, or Writing?*

A. Because it is the Book and Writing which ought to be most highly esteemed by us, and wherein we may be instructed of the Will of God for our Salvation.

Q. *How divide you the Scripture?*

A. Into two Parts, the Old and New Testament.

Q. *What doth the Old Testament contain?*

A. The five Books of *Moses*, the Prophets, and the Psalms, *Luke* 24. 44.

Q. *Why take you not in* Tobit; Susanna, Iudith, *and others which we call* Apocripha?

A. Because the *Iews* to whom the Oracles of God were committed, *Rom.* 3. 2. never acknowledged these Books; Iesus Christ nor his Apostles never cited them, neither were they read in the Synagogue; it is not reasonable then that these Books which were not received as Sacred and Canonical by the *Iewish* Church (which then only was the Church of God) should be received as such by the Christian Church: besides, in these Books are found many Fables which are not agreeable to the Spirit of God; who is Truth and Wisdom.

Q. *What doth the new Testament contain?*

A. The four Evangelists, the Acts, the Epistles of *St. Paul*, of *Iames*, of *Peter*, of *Iohn*, of *Iude*, the Epistle to the *Hebrews*, and the *Revelations*.

Q. *Why hath it pleased God that this Word should be put in Writing?*

A. That men might not alter or change it, and make their own imagination and inventions pass for Divine Inspirations, and the Word of God.

Q. *But why do you found your Religion on the Word of God?*

A. That we may have solid and firm comfort in Life and Death, *Rom.* 15. 4.

Q. *Wherein consists your comfort in Life and Death?*

A. In that Iesus Christ hath redeemed us from the power of the Devil, so that living and dying we are his.

SECT.

SECT. II.

How the Scripture may be known to be Divine.

Q. *How know you the Scripture to be the Word of God?*

A. Three ways: 1. By the Testimony of Believers under the Old and New Testament. 2. By the Scripture it self, for as the Sun makes it self to be seen by its own Light, and the Fire makes it self to be felt by its Heat; so the Scripture makes it self known to be Divine by the Majesty of its stile, and fulfilling of its Prophesies, the Excellency of its Doctrine, and its efficacy to perswade and comfort Consciences, as *David*, *Psal.* 19. 7. *The law of the Lord is perfect converting the souls: the Testimony of the Lord is sure, making wise the simple.* 3. By the Testimony of the Spirit of God, such as Iesus Christ gave to the Consciences of the Disciples going to *Emaus*; *Did not our hearts burn within us* (said they one to another) *while he talked with us by the way, and opened to us the Scripture?* Luke 24. 32.

Q. *How doth the Spirit testifie the Scripture to be the Word of God?*

A. Not by extraordinary Revelations, as Prophesies were formerly made known to the Prophets, which themselves often understood not, but by hearing and meditating upon the Scripture, instructing, comforting and sanctifying the heart, he maketh known by these Divine Effects, to them that read and hearken thereunto with Humility, Attention and Reverence, that the Doctrine which is contained therein is truly Divine.

Q. *Doth the Testimony of the Church give Authority to the Scripture?*

A. No, for seing a it is God that speaketh in the scriptures, its evident he cannot take his Authority from men, *John* 5. 34. *I receive no Testimony from man.*

Q. *Is then the Testimony that the Church gives to the Scripture unprofitable?*

A. No, for by it men are first brought to inquire after the Scripture, and to read it, and the universal consent of the Church, obliges them to an advantagious opinion of the Divinity of the Scripture, which makes it be read with more Fear and Reverence.

Q. *What is the difference between the testimony of the Church, and that of the Scripture it self, accompanied with the testimony of the Spirit of God?*

A. The Testimony of the Church being only a Testimony from men, can produce only an human Faith, or an Opinion, but the Testimony of the Scripture it self, being the Testimony of God, produces a Divine Faith. The Testimony of the Church is like that which *John Baptist* gave to *Jesus Christ*, *John* 5. 32. and that of the *Samaritan*, *John* 4. for as that Woman brought those of *Sychar* to Jesus Christ, so the Church brings us to the Word of God; but the Scriptures Testimony of it self, is like that of Christ Himself, by His Works, which testified of Him, that the Father had sent Him, *John* 5. 36. So that Believers knowing the Divinity of the Scripture, by the reading of it, may say as these of *Sychar* to the Woman: *Now we believe not because of thy saying, for we have heard him our selves.* The Testimony of the Church is only a simple Testimony; but that of the Scripture is with Authority, and from the Soveraign Iudge.

SECT. III.

Of the Authority of the Scripture.

Q. *HAth God established in the Church a Soveraign Iudge with full power to decide matters of Faith without appeal?*

A. None but the Word contained in the Holy Scriptures, and it is by this Jesus Christ, hath told us that men should be Iudged at the last day, *John* 12. 48. *He that rejecteth me hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day.* And St. *Paul*, *Rom.* 2. 16 says, That God will judge the secrets of men by Jesus Christ according to his Gospel, and Believers never acknowledge any other Iudge, of their Controversies about matters of Faith, but the word of God: by it the Priests determined about things difficult, *Deut.* 17. 9, 11. By it *Ezechias* and *Iosaphat* reformed the Church and re-established the pure service of God, 2 *Chron.* 31. and 17. 9. By the Scriptures Jesus Christ combated Satan, *Mat.* 5. He proved resurrection from the dead, to

the

the *Sadducees*, *Mat.* 22. 23, 29, 31, 32. And shewed to his Disciples the neceſſity of his Death, and of his Reſurrection, *Luke* 24. 46. By them *John Baptiſt* proved his Miſſion, *Mat.* 3. 13. And by them the Apoſtles overcame the *Iews*, and shewed powerfully that Ieſus was the Chriſt, *Acts* 9. 22. and *Acts* 18. 28.

Q. *Hath God commanded us to conſult the Scripture as our Iudge?*

A. The Prophet *Eſay*, 8. 20. ſends to the Law and to the Teſtimony. and if they ſpeak not according to this word, it is becauſe there is no light in them: And Ieſus Chriſt commandeth the *Iews* to ſearch the Scriptures, becauſe they teſtified of him, *John* 5. 39. and *Luke* 16. 29. They have *Moſes* and the Prophets, let them hear them: And St. *Peter* after having mentioned the voice from heaven, *This is my beloved Son in whom I am well pleaſed*; adds, *We have alſo a more ſure word of Propheſie whereunto ye do well that ye take heed*, 2 *Pet.* 1. 17, 18, 19.

Q. *But when there is a difference about the Interpretation and ſenſe of the Scripture, is it not neceſſary to have a Iudge who can judge Infallibly and with Authority of the meaning of the Scripture, and declare it unto us for our agreement?*

A. God hath not given this power to any in the World, but ſcripture muſt enterpret ſcripture, one paſſage muſt be interpreted by another, as they did in the time of *Eſra*, who made them underſtand the Law, by reading of the ſcripture, *Neh.* 8. 8.

Q. *How can you decide matters of Faith by the ſcripture, ſince it is obſcure?*

A. If our Goſpel be hid, it is hid to them that are loſt, of whom the god of this World hath blinded the minds, even unbelievers, 2 *Cor.* 4. 3, 4. But it is not obſcure to them who have received the Spirit of God, that they might know the things that are freely given to us of God, 1 *Cor.* 2. 12. And to accuſe the Scripture of obſcurity, is to accuſe it falſly, for *David*, 119. 105. ſays, *Thy word is a lamp unto my feet, and a light unto my paths.*

Q. *Yet St. Peter ſays in the* 2 *Epiſt* 3. 16. *That in the Epiſtles of St. Paul there are ſome things hard to be underſtood.*

A. I grant there are many obscure places in the Scripture to exercise the Faith of Believers, and keep the most Learned humble, but God hath so ordered that all things necessary to Salvation, are clear and easie to be understood.

Q. *But since St.* Paul *wouldst have Believers to judge of his Doctrine,* 1 *Cor.* 10. 15. *I speak as to wisemen, judge ye what I say; Why should not the Church assembled in council have that* Authority?

A. There are two kinds of *judgement*, one is a *judgement* of Authority, the other of Discretion, by which particular Believers ought to try the Spirits whether they be of God, and discern the true Doctrine of Christ from lies, and of this judgement *Paul* speaks when he sayes, *judge ye what I say*; but for the judgement of Authority, God hath not given it to any Mortal man, not to the councils themselves, which have no power to make any Cannons or Decisions to oblige the Consciences of any, but so far as they are conform to the Word of God: Iesus Christ only hath Soveraign Authority in the Church, as the wel beloved Son that the Father hath commanded us from Heaven to hear, *Mat.* 3. 17. & *Ioh.* 5. 22. Iesus Christ sayes, that the Father hath given all judgement to the Son.

SECT. IV.

Of the perfection of the Scripture.

Q. IS *the Scripture the perfect Rule of our* Faith?

A. Yes, Because all the Articles of Faith, and Doctrines necessary to Salvation, are contained therein, and therefore St. *Paul*, 2 *Tim.* 3. 15. sayes, That the holy Scriptures are able to make wise unto Salvation through Faith which is in Christ Iesus.

Q. St. Paul *speaks there only of the Books of the Old Testament, for the New was not than writ, so it follows by your reason, that the* New *Testament is superfluous, since the Old is sufficient for to instruct us to salvation.*

A. Vpon the contrary, St. *Paul* speaking of the Books of the Old Testament only, fortifies strongly our reason for the sufficiency and perfection of the Scripture, for if the Books of *Moses* and the Prophets were sufficient to make the Church wise unto Salvation, Why may

may not the Scripture be sufficient now, since to *Moses* and the Prophets, God hath added the Evangelists and the Apostles; Besides, it follows not, that because the Books of the Old Testament were sufficient for the Church then, that the New is Superfluous, since God hath pleased to give it us to manifest the Doctrine of Salvation more clearly and fully, as 2 *Tim.* 1. 10. *Paul* sayes, *That Jesus hath brought life and Immortality to light through the Gospel*?

Q. *Is all Tradition to be condemned*?

A. No, for this Word *Tradition* signifies nothing but a Doctrine given from hand to hand: The Scripture it self is a Tradition; and the Doctrine of Salvation before it was a Tradition, and hath been called Scripture since it was put into Writing: And St. *Paul* calls the Doctrine of the Gospel, Tradition, which is written, 1 *Cor.* 15. 3. I have given unto you that which I have received, *viz.* That Christ dyed for our sins according to the Scriptures.

Q. *What Traditions then are to be condemned*?

A. All Traditions of men wherewith they pretend to bind the Consciences of men, and give for Articles of Faith, which St. *Paul Colossians* 2. 8. would that we should take heed of: *Beware lest any man spoil you through Philosophy and vain deceit, after the Traditions of men, after the Rudiments of the world, and not after Christ.* Such were the Traditions that the *Pharasees* added to the Law, which christ condemns, *Matthew* 15. 3. *Why do ye transgresse the commandment of God, by your Tradition?* Applying to them what God sayes of Hypocrites, *Esay* 29. 13. *In vain they do worship me, Teaching for Doctrines the commandments of men.* Such are the Traditions which the *Roman* church hath added to the Gospel, as Worshipping Images, and Praying to Saints, which tho' they have no foundation in the Scripture, but are formally condemned therein: Yet the council of *Trent* hath commanded them to be received with the same Devotion and Piety, that the Scripture is.

Q. *Nevertheless St.* Paul 2 Thess. 2. 15. *Commands the* Thessalonians *to hold the Traditions that they had taught by Word or Epistles; and* 2 Tim. 2. 2. *He recommends to* Timothy, *to commit to faithful men the things which he had heard in presence of many Witnesses.*

A. I Answer, that those Traditions and Instructions of St. *Paul*, are not Traditions of men, but the Word of God, as he himself says, 1 *Thess.* 2. 13. And the Instructions he gave believers by Word, and Living Voice, are the same he hath Writ in his Epistles, and that we may be assured that his Doctrine is not Traditions of men, he protests to the *Iews*, *Acts* 26. 22. That he had said no other things, than these which the Prophets and *Moses* did say should come; and to Teach that these things did contain all that is necessary to salvation, he assured the *Ephesians*, *Acts* 20. 27. That he had declared unto them all the Counsel of God.

Q. *Yet the Church believes many Doctrines which are not contained in the Scripture, as the perpetual Virginity of the holy Virgin; the Baptism of children; the translation of the Sabbath from* Saturday *to* Sunday; *the number of the Sacraments to be but two.*

A. For the perpetual Virginity of the Blessed Virgin, the Church receives it not as an Article of Faith necessary to salvation, but as an Article becoming the honour they think themselves obliged to render to this sacred Vessel; But for the other points, they are Taught in Scripture, if not in formal Terms, at least by necessary consequences. St. *Peter*, *Acts* 2. 38, 39. Would have all the *Iews* Baptized, because the promise was to them and to their Children, and we see that in the time of the Apostles, *Acts* 20. 7. and 1 *Cor.* 16. 2. *Rev.* 1. 10. Believers assembled themselves for prayer, and to make collections the first days of the week, which S. *John* calls *The Lords day*: And the Church may well conclude, there are but two Sacraments, since they see not in the Scripture that Christ has instituted any more.

SECT.

SECT. V.

Of Reading the Holy Scripture.

Q. *IS it Lawful for all Persons to Read the Scripture?*

A. Jesus Christ Recommends the Reading of it indifferently to all, *John*, 5. 39. *search the scriptures*, and *Deut.* 17. 18. 19. God commandeth Kings to have the Book of the Law, and to read therein every day; and the Apostle St. *Paul*, 1 *Thess.* 5. 27. charges that his Epistle be read to all the holy Brethren, and 2 *Tim.* 3. 15. he praises *Timothy*, because from a child he had known the Holy scriptures: and the Eunoch of Queen *Candace* did Read in the chariot, *Esaias* the Prophet, *Acts* 8. 28. And, in all the synagogues the law and the Prophets, were read every sabbath-day, *Acts* 15. 21. and 17. the believing *Bereans* having heard the doctrine of S. *Paul* compared it with the scriptures to know if it was as he had said: And tho' the Revelations be the most obscure Book in the Scripture, yet the reading of it is recommended to all, *Rev.* 1. 3. *Blessed be he that readeth and they that hear the words of this Prophesie.*

Q. *It seems notwithstanding, that it would be expedient to hinder the simple People from the reading thereof.* S. Peter *tells us, that there are in the Epistles of* S. Paul, *things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures to their own destruction.*

A. Vpon the contrary, the simple and ignorant are to read the Scriptures that they may become wise to Salvation, and Jesus Christ tells us, that the ignorance of the Scriptures is cause of Errors: *You Err not knowing the Scriptures*, said he to the *Saducees*, *Matth.* 22. 29. And *David*, Ps. 19. says, *That the Law enlightens the Eyes, and maketh wise the simple*; And tho' there be some *ignorant and unstable, that wrest the Scriptures to their own destruction*, yet it hinders not S. *Peter* from recommending in the same place to Believers, the Epistles of St. *Paul*. And in the first Chapters of the same Epistle he tells us, *That we have a sure word of Prophesie, whereunto we do well to take heed, as to a Light that shineth in a dark place*. For because those that are Prophane abuse the word of God and his

Graces,

Graces, the Children of God must not be forbidden the Vse thereof.

Q. *What Profit then do Believers receive from the Reading of the Scriptures?*

A. By them they are instructed in the Knowledge of God, fortified in the Faith and Expectation of their Salvation, comforted in their Afflictions, furnished against Temptations of Satan, the world, and the Flesh; *For whatsoever things were written afore time, they were written for our learning, that we through Patience and comfort of the scriptures might have Hope.* Rom. 5. 4.

SECT. VI.

Of the Church.

Quest, *What signifies this word Church?*

A. An Assembly.

Q. *How many ways is the Name of Church taken in the Scripture?*

A. Four ways principally, 1. For the Church of the Elect. 2. Generally for the Vniversal Visible Church, and they that make profession of Faith in Iesus Christ. And it is this Church Saint *Paul* speaks of, when he says, *That in a great house there are not only vessels of Gold and of Silver, but also of Wood and of Earth, because that this Church is composed of good and of evil ones:* 2 Tim. 2. 20. 3. The church signifies an Assembly of the Leaders of the church, which Iesus Christ speaks of *Mat.* 18. 17. When there is a quarrel between two Brethren, he will have the party offended tell it to the Church, 4. The name Church is given to each particular Christian Assembly, which is a part of the Vniversal Visible Church, such in the time of the Apostles was the Churches of *Corinth*, of *Ephesus*, of *Rome*, &c. to whom S. *Paul* directs his Epistles.

Q. *What is meant by the Church of the Elect?*

A. It is the Assemblie of all Believers that God hath Elected in Iesus Christ, of which some are glorified in Heaven, others are yet combating on the Earth, others are not yet born, or called to the Faith, but must be in their time, and subsist already in the counsel of God: of these Iesus Christ speaks Ioh. 10. 16. saying, *Other sheep have I which are not of this fold, they also, I must bring, and they shall hear my voice.*

Q.

Q. *Where doth the Word of God speak of this church of the Elect?*

A. The Apostle *Heb.* 12. 23. calls it the Heavenly *Jerusalem*, the General Assembly and church of the first born; It is this church which S. *Paul* calls the Bodie of Christ, for Christ cannot have dead Members. 1 *cor.* 12. 27. *Eph.* 4. 12. *col.* 1. 24. and the Spouse of Christ, *Eph.* 5. 32. for Christ cannot have Adulteress for his Spouse: S. *Peter* 1 *Epheſ.* 2. 9. calls this church, *A choſen Generation, a royal Priesthood, an holy Nation, a peculiar People.*

Q. *What Church is ſpoken of in this Article of the Apoſtles creed,* I believe the Holy Catholick Church.

A. Of the Church of the Elect, for we believe things that are not ſeen, as the Apoſtle *Heb.* 11. 1. ſays, *Faith is the Evidence of things not ſeen.* And after thoſe words, I believe the Holy Catholick Church, is put the communion of Saints in this Church, that the profane may be excluded.

Q. *Why is this church of the Elect ſaid to be inviſible ſince it is compoſed of men who are Viſible?*

A. Not only becauſe the Glorified Saints are out of our ſight, and that thoſe who belong to the Election of God, and are not yet born, cannot be ſeen, but alſo becauſe that though the Elect that live upon the Earth are viſible men, yet it is not viſible that they are Elected, *God only knoweth who are his,* 2 Tim. 2. 19.

Q. *How underſtand you that out of the church there is no Salvation?*

A. Firſt, Out of the church of the Elect none can be ſaved for they that have no communion with the Members of the Body, have none alſo with the Head, which is Chriſt, and which is the only name by which we can be ſaved. Secondly, Out of the communion of the Catholick Viſible Church there is no Salvation, if there be not an impoſſibility which cannot be overcome; as ſuppoſe ſome among the *Turks* and *Pagans* converted to Chriſt at the hour of death: but it is altogether neceſſary to Salvation, when it is poſſible, to be joyned to ſome Aſſembly of Chriſtians, and make profeſſion of the Faith of Chriſt, for with the heart man believeth unto Righteouſneſs, and with the mouth confeſſion is made unto Salvation, *Rom.* 10. 10. But this Maxim may not be underſtood of any particular Church, much leſs of the *Roman* church, which is the moſt corrupted of all the churches which call themſelves Chriſtian churches.

SECT.

SECT. VII.

If the Church can err.

Quest. *IS there any particular church in the World, to whom God hath given this priviledge not to err, but to be infallible?*

A. There is none which hath this priviledge: The church of *Israel*, who before the coming of Iesus Christ was the only Visible church of God, hath erred, and fell many times into Idolatry in the 2. *Chron.* 15. it is said that for a long season *Israel* had been without the true God, and without a teaching Priest and without Law and the Prophets. *Isai.* 56. 10. Reproaches the church of *Israel*, that their watch-men were all blind and ignorant, *Ezech.* 20. 7. We may learn that the Church of *Israel* committed Idolatry in *Egypt*, did she not err in making of the Golden calf, *Exod.* 32. And when *Iuda* had as many gods as cities, *Ierim.* 3. 28. And in the time of Iesus Christ the church of the *Iews* was infected with many Heresies, and with the evil Leven of the Pharisees; and there is not to be found an example of any particular church from the Apostles time till now, that hath persisted in their pusity; and it was for good reason that S. *Paul* writing to the church of *Rome*, bids her take heed least she should be cut off for her incredulity, *Rom.* 11. 21. 22. For she hath fallen the most heavilie, and gone the furthest astray from the truth of all others.

Q. *But if it be so that every particular church hath erred, and may err, thenit follows that all the church hath failed, and then what will become of the promise Iesus Christ made to his church, That the Gates of Hell should never prevail against her?* Mat. 16. 18.

A. Iesus Christ in that passage speaks not of any particular church precisely, but of the church of the Elect, & gives us assurance by these words, that all the machinations of the World, and Satan shal never be able to hinder the church from subsisting in the Earth, but that there shal be a company of Believers which shal confess his Name, for the foundation of the Lord standeth sure, God knoweth who are his, 2 *Tim.* 2. 19. and notwithstanding the corruption of the World, there is always reserved some who

who boweth not the knee before Baal, 1 Kings 19. 18 And if it happen that some church fall from the Truth God raiseth up another in whom he manifests his Knowledge.

Q. *What you say seems contrary to your received opinion, that the state of the church hath been inverted?*

A. We only understand by this the general condition of the church in the *West*, which by reason of the Dominion of the Pope, and the Superstitions in the *Roman* church hath been interrupted or greatly corrupted; but it follows not, that though these were not in the *West* pure particular Visible churches, that there was not in the *East* and other parts of the World.

Q. *But though each particular church may err, yet general councils assembled in the Name of Jesus Christ cannot err, for Jesus Christ hath promised that when two or three are gathered together in his Name he will be in the midst of them, Mat. 18. 20.*

A. I answer it cannot be affirmed with any certainty of Faith, that there hath been any council that hath not erred in some kind, except that of the Apostles *Acts* 15. because they were immediately and infallibly led into all Truth as Jesus Christ promised, *John* 14. 26. The church of *Israel* assembled in council erred, having condemned Jesus Christ to death as a Blasphemer: Many that have named themselves general councils have manifestly erred, as that of *Nice* 2d. which commanded to worship Images upon pain of curse and *Anathem*, and that of *Constance* which took away the cup in the Sacrament from the People; though they grant that Jesus Christ had Instituted it, and the Primitive church had practised otherwise; such councils though they say they are assembled in the Name of Jesus Christ, are not so since they combat his Doctrine.

Q. *What call you then a council assembled in the Name of Jesus Christ?*

A. These who being assembled by his Authority submit their decisions to his Holy Word.

SECT. VIII.

Of the marks of the True Church.

Quest. BY what mark know you the True church, since there are so many, and so different in their sentiments, and each of them pretending to be the true one?

A. By that which Iesus Christ gives us, *Iohn*, 10. 27. *My sheep hear my voice, and they follow me*: and chap. 8. 31. *If you continue in my word, then are you my disciples indeed.* That is then the true church which is conform to the word of Iesus Christ, and obeys his voice.

Q. *But what say you to Antiquity?*

A. That it is a deceitful mark, untruth being little later then Truth; An error is not the truer because it is Ancient: Antiquity destitute of Truth is but an ancient error, as an Ancient Elegantly spoke, Iesus Christ said not, I am Custom, but I am the Truth, *Iohn* 14. The only Antiquity that we receive is the first Truth which we appeal for the condemnation of error, saying with Iesus Christ, *In the beginning it was not so.* Mat. 19. 8.

Q. *What judgement make you of Succession in the Chair?*

A. That is also a false mark, for Hereticks may also make use of Antiquity, and Succession in the chair without Truth of a church by her Succession but upon the contrary of her Succession by the Truth she Teaches: The *Pharisees* in *Moses* chair corrupted the Law; and at this time the Doctors of the *Roman* church, in the pretended chair of S. *Peter*, combat his Doctrine.

A. Visibility and splendor may not it be a mark of the true church?

A. No, for the Word of God upon the contrary forretels crosses and afflictions to befal the church and there happens sometimes so much calamity to the Church that she seems to be hidden, or to be vanished from the Earth, as when she was captive in *Egypt* and in *Babylon*, shut up in the Family of *Abraham*, and when many days passed in *Israel* without the True God, and without a Teaching Priest, and without the Law. 2 *Chron*, 15. 3. and when Idolatry was publickly introduced into the Kingdom of *Iuda*, and into the Temple of *Ierusalem*.

Q. *But the Christian Church having received more authentick promises for extention and splendor, it is not likely to be invisible, and that city set on a Hill cannot be hidden,* Mat. 5. 14.

A. It

A. It is true that by the calling of the *Gentiles*, the Christian church is more extended than that of the Iews was, and there shal always be a Visible Christian church in the World, but it is not necessary to a particular church, being pure that it be Splendent and Visible: The seven thousand men that had not bowed their Knee to *Baal*, were the true church, though they appeared not in *Israel*, and since the church of *Ierusalem* ceased not to be the True church, when *Revelation* 12. she was forced to fly into the wilderness to shun the persecution of the *Iews*: and *Rev.* 12. wings are given to the church that she might fly and hide her self in the Wilderness: And *chap.* 13. there is spoken of a time wherein all the Earth should Worship the Beast. Iesus Christ says, *Luke* 18. 8. When he shal come he shal find no Faith in the Earth; and they of the church of *Rome* themselves, say that Antichrist will make the Sacrifice of the Mass to cease for three years & a half.

Q. *May not perpetual duration be a Mark of the true church?*

A. No, because perpetual duration is a thing not known, but hoped for, and there is no particular church hath received any promise from God to endure for ever.

Q. *But some will say, we wonder not that you reject those precedent marks, seeing it is two hundered years agoe only since you appeared in the World, so that cannot show your succession, nor where you were before* Calvin *and* Luther?

A. We do not boast of our succession, but of our Truth, yet we prove sufficiently that our Religion is not new, but the first and most ancient, in making appear that we have the same Religion that Christ and his Apostles had, and being truth it self, by consequent it could not be interrupted, Truth being Eternal and immutable, and there must needs therefore always have been some church in the world, that hath made profession thereof, for the gates of hell cannot prevail against the church. Those then that ask us, where our Religion was before *Luther* and *Calvin*, we will ask them where theirs was in time of Christ and his Apostles; both of us begin the History of our Religion at that time.

Q.

Q. *May not multitude be a good mark of the true church?*

A. No more than truth for it agrees better with a false than with a True church. Iesus Christ commands us to enter in at the strait gate, for broad is the way that leadeth to destruction, and many there be which go in thereat, *Matth.* 7. 13. and *Luke* 12. 32. he calls his church the little flock, and *Exodus* 23. 2. we are forbidden to follow a multitude to do evil: in short, multitude cannot be a good mark of the True church, since *Pagans* and *Mahumetans* are more in number than the christians, and amongst the christian churches, the Hereticks are commonly more numerous than the Orthodox, as christian catholicks were fewer than the *Arians*.

Q. *What think you of Miracles?*

A. That we have reason to suspect that Mark, since Iesus Christ hath foretold us, *Mat.* 24. That false Christs and false Prophets shal arise, shewing great signs and wonders: and S. *Paul* fortels us, 2 *Thess.* 2. 9. That the son of perdition will come with signs and lying wonders.

Q. *How know you that the Miracles of the* Roman *church are lying wonders?*

A. First, Because they give Authority to lies, as worshiping of Images and Praying to Saints: Secondly, Because often they are not done in the Name of God and Iesus Christ, as the miracles of Iesus Christ and his Apostles but in the name of some Images or Saint. Thirdly, Because they are feigned inventions and contrivances to deceive the simple and credulous, and to keep them in their superstition, therefore they do them not in publick before those they call Hereticks, to convert them, but secretly without witnesses.

Q. *Hath the true church no Miracles?*

A. Yes, Those of Iesus Christ and his Apostles, which having sufficiently confirmed the Doctrine declared to us, we have no need of new Miracles to give Authority thereto: an Evil and Adulterous Generation seeketh after a sign. *Mat.* 12. 39. and 16. 4. Signs are not for them that believe, but for them that believe not. 1 *cor.* 14. 22.

Q. *May the titles of Catholick, and Holy, be marks of the True church?*

A. No, Because names are not essential properties, and an Heretical church may as well assume these Titles as

the True one; besides the Title of catholick or Vniversal, can be no mark of any particular church.

Q. *What think you of Union?*

A. That it is not an absolute mark of the church, for is found in false and Heretical churches which are well united, but Vnion in Faith, and conformity to the word of God, is a true mark of a church, but if destitute of truth is only a conspiracy against God.

Q. *What judgment make you of Holinesse?*

A. That is the only right mark of the True church, provided that Holiness in Doctrine be understood as well as in manners.

SECT. IX.

Of our Separation from the Roman *church.*

Q. *WHy have you separated from the church of* Rome?

A. Because our conscience would not suffer us to partake of her Errors and Superstitions, since we find not in her the only mark of the True church, which is conformity to the word of God, nor the pure Administration of the Sacraments.

Q. *But ought not christian charity and the love of peace make us bear with their errors? St.* Paul *tells us, that charity beareth all things,* 1 Cor. 13. 7. *and should the infirmities and faults of our brethren make us separate from them, and break the Union of the church by a schism?*

A. We must bear with our Neighbours faults, but we must not consent to them; now we cannot continue in communion with an Heretical church, but we must consent to their Errors, 2 *cor.* 6. 14. What Fellowship hath Righteousness with Vnrighteousness, and what communion hath Light with Darkness and what agreement hath the Temple of God with Idols? And it were not just that to please our Neighbours we should defile our selves with their superstition: S. *Paul* recommends Truth to us as well as charity, and *Ephes.* 4. 3. he would have us to keep the Vnity of the spirit in the bond of peace.

Q. *But may not our separation be justly accused of schism?*

A. No, For it is not absolutely separation which makes

makes schism, but that which is the cause of separation. Now our separation being upon a just account, cannot be called schism; for the Errors and superstitions of the *Roman* church, made our separation necessary, for God having discovered them to us, by his word, we could not without bringing guilt upon our selves neglect that command of God, *Revel.* 18. 4. to come out of *Babylon* that ye be not partakers of her sins, and that ye receive not of her Plagues: besides it doth not become them to reproach us with our separation, and to accuse us of schism since they first thrust us from amongst them by their Excommunications and all sorts of violence; and we may much more justly call them schismaticks, they having so unworthily separated from Jesus Christ and his Apostles, and from the purity of his Doctrine by so many Heresies which they teach.

Q. *Yet could you not for peace sake have dissembled, and contented your selves with distasting them in your heart?*

A. No, For God vomits out of his Mouth those that are luke warm, *Revel.* 3. 16. and would have us to glorifie him as well in our bodies as in our spirits, which are his, 1 *cor.* 6. 20. and that as we believe with the Heart unto Righteousness, we should with our own mouth make confession unto salvation. *Rom.* 10. 10.

SECT. X.

Of the Head of the Church.

Q. *WHo is the head of the church?*

A. Jesus Christ only, for S. *Paul* says, *Eph.* 4. 5. There is one Lord, and one Faith; and *chap.* 1. 22. he says that God hath put all things under his feet, and gave him to be the Head over all things to the church, which is his Body: Now as Jesus Christ hath but one mystical Body, *viz.* his church, also this Body can have but one Head.

Q. *But hath not Jesus Christ established under him one here upon Earth, to be the visible Head of the church?*

A. No, for the word of God hath made no mention thereof, and *Eph.* 4. 11. S. *Paul* reckoning up the offices in the church, says, He gave some Apostles, and some Pastors, and teachers; but says nothing of this pretended Head, which should have been the first: And Jesus Christ forbids all Superiority of Authority amongst his disciples.

Luke

Luke 22. 25, 26. *The Kings of the earth exercise Lordship over them, but ye shal not be so; and* Mat. 23. 8. *Be ye not called* Rabby, *for one is your Master even Christ, and all ye are brethren.*

Q. *It would seem that Iesus Christ looked on S.* Peter *as a Head, Ordinarily he is first named in the Gospel, and* Mat. 16. 18. *Iesus Christ says to him,* Thou art *Peter* and upon this Rock I will build my church.

A. His being named first doth not import any superiority of Authority or Iurisdiction, but of Honour and Order, because of his Age or Gifts; and when Iesus Christ says upon this Rock will I build my church; he had not regard to the person of S. *Peter*, but to his Doctrine, and the confession he had made in the name of the other Apostles, saying, *Thou Christ art the Son of the living God*, & on this consideration, not only *Peter* but the rest of the Apostles are called the Foundation of the church, as we are taught by S. *Paul*, Eph. 2. 20. *And are built upon the foundation of the Apostles and Prophets, Iesus Christ himself being the chief corner stone.*

Q. *But Iesus Christ in the same place promises to give him, the Keys of the Kingdom of Heaven, and that whosoever he shal bind on Earth, shal be bound in Heaven.*

A. In those words he gives no Authority to S. *Peter*, which he gives not to the other Apostles, to whom also he hath given the Keys, and the power of binding & loosing, and of remitting and retaining sins, *Iohn* 20. 21. *As my Father hath sent me, so send I you*, v. 23. *Whosoever sins ye remit they are remitted*: But supposing it were as true as it is false, that Iesus Christ did in this passage establish *Peter* Visible Head of the church, it would not follow that the Bishops of *Rome* are his successors in that Office, since we see no warrant for it in the scripture, neither hath the other Apostles had any successors in their Offices as Apostles.

Q. *But since the death of Iesus Christ, and his ascension did not the Apostles acknowledge S.* Peter *for their head?*

A. No, on the contrary *Acts* 8. 14. the Apostles, send him with *Iohn*, to Preach the Gospel in *Samaria*, & S. *Paul* says, 2 *cor.* 11. 5. That he esteemeth not himself a whit behind the very chiefest Apostles, and *Gal.* 2. 9. Naming *Iames* before *Peter*, he says, *Iames, Peter*, & *Iohn* gave him the right hand of Fellowship, and proves at length in the same place, that he was not called to be an Apostle by any, but by Iesus Christ, alone, and 1 *cor.* 13. 1.

1. 12. 13. He reproves those amongst the *Corinthians* that had choose to themselves any other Head or Patron but Jesus Christ: every one of you says, I am of *Paul*, and of *Apollo*, and *Cephas*, and I of Christ: Is Christ divided? Was *Paul* crucified for you? Or were you Baptized in the name of *Paul*? To acknowledge then another Head than Christ, is to divide Christ. Neither can we acknowledge any other *head* but he who was crucified for us, and in whose Name we are Baptized. S. *Peter* himself takes no other Title in his Epistles but that of Apostle and Elder, and speaks to the Pastors of the church, not as having Authority over them, but as their companion in service, 1 *Pet.* 5. 1. *The Elders that are among you I exhort, who am also an Elder.*

SECT. XI.

Of the Invocation of Saints.

Q. MUst we pray to Saints.

A. No, Because we have neither command nor Example in the word of God for it; and when the Apostles desired Jesus Christ to teach them to Pray, he injoins them to pray to God only, *Luke* 11. 2. When you Pray, say, *Our Father which art in Heaven*, &c. Now that which is without the word of God, is without Faith, *Rom.* 10. 17. *Faith cometh by hearing, and hearing by the word of God:* It is then a sin to Pray unto saints, since it is to Pray without Faith, which is required in Prayer, *Iames* 1. 6. *Let him ask in Faith nothing wavering.*

Q. *But is not Praying to Saints expresly forbidden in the Word of God?*

A. Yes, For God hath commanded us to adore and serve him only, *Mat.* 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve;* Now praying is one of the chief and principal Acts of Religious Worship and Service, and S. *Paul* teaches us that we cannot call on those we do not believe in, *Rom.* 10. 14. *How shall they call on him on whom they have not believed?* then we are not to Pray to saints, since it is not lawful to put our confidence in them, for God declares them cursed that put their trust in man, *Ierim.* 17. 5. *cursed be the man that trusteth in man.*

Q. If

Q. *It is true we are to serve God only with the service of* Latria, *but may we not serve the Saints with the service of* Dulia?

A. The Word of God admits not of this distinction, and *Gal.* 4. 8. *St. Paul* condemns the *Pagans*, that they give service of *Dulia* to those which by Nature were no gods: Now however excellent the saints are, yet they are not by Nature gods.

Q. *But why may we not as well pray to the Saints in Heaven, as we desire the prayers of Believers here on Earth?*

A. Because we cannot pray to saints which are at such a great distance from us, and have not Ears to hear our voice, but we must acknowledge them to be searchers of our hearts, and to know the intended thoughts of our souls, which is to attribute to the creature that which is only due to the Creator: 2 *chron.* 6. 30. *For thou only knowest the hearts of the children of men.*

Q. *It is true there is none but God that can immediatly know the hearts of men, but saints may know them when God reveals them to them, as he did to* Elisha, *what his servant* Gehazi *did to* Nahaman, 2 *Kings* 5. 26.

A. I grant God can do it, but it is not sufficient to pray in Faith, that we be assured of the power of God, but likewise of his will, but we are so far from having ground to believe that God will reveal the Prayers of men here below, to the saints in heaven, that on the contrary the scripture tells, *Eccles.* 9. 5, 6. That they have no more portion for ever in any thing that is done under the Sun; and therefore *Elijah* bids *Elisha* ask what he would, before he was taken away, 2 *Kings* 2. 9. Presupposing that it would be in vain to ask him any thing after: and God having extraordinarily made a Revelation of this kind to one of his Prophets, to give Authority to his Ministery, cannot be drawn into a general consequence for all *Saints.*

Q. *Nevertheless it would seem that seing God who knoweth all things they should see all things in God as in a glass?*

A. That doth not follow, for the Angels who see the face of God, know not the time of the day of Judgment, *Mat.* 24. 36. And if they who see God should see all that God seeth, and knoweth, they would become gods, seing that they would have infinite knowledge: Saints see

nothing in God but what is neceſſary to make them happy.

Q. *Yet Jeſus Chriſt ſays,* Luke 15. 7, *That there is great joy in heaven over a ſinner that repenteth; then Saints muſt know the repentance of ſinners, and conſequently their thoghts and inclinations?*

A. Jeſus Chriſt ſpeaks not of Saints but of Angels, as he explains himſelf, verſe 10. ſaying, *There is joy in the preſence of the Angels of God over one ſinner that repenteth:* Now we need not wonder that the Angels have ſome knowledge of mens Repentance, ſince they are ſent hither for that end, as the Apoſtle tells us, *Heb.* 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation.*

Q. *But what ſay you of the Letter* Elija *writ to* Ioram *after he was taken up into Heaven?* 2 chr. 21. 12.

A. That *Elija* writ not that Letter after he was taken up, but before, having writ it by a Spirit of Propheſie, and left it on the Earth, and ſo was given afterwards to *Ioram* by ſome Prophets to whom *Elijah* had committed it.

Q. *Nevertheleſs, glorified ſaints muſt have ſome knowledge of the condition of Believers here on Earth, ſince they take care for their Salvation; and St.* Peter *promiſes to believers,* 2 Epiſt. 1. 15. *That after his death he would endeavour that they might remember the things that he had taught them.*

A. This paſſage is not well and rightly Tranſlated ſo, for *St. Peter* ſays not that *he will endeavour after his death, that Believers ſhould remember thoſe things;* but, *that they ſhould remember them after his death.*

Q. *At leaſt it is lawful to ſerve and pray to Angels, which aſſiſt us, and are near to us?*

A. Not at all, for *Rev.* 22. 9. and 19. 10. ſaint *John* was going to Worſhip the Angel, and the Angel rebuked him, and took him up, ſaying, *See thou do it not, I am thy fellow ſervant, worſhip God:* And *St. Paul* rejects worſhipping of Angels, as ſuperſtitious, *Col.* 2. 18. *Let no man beguile you of your reward, in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen.*

Q.

Q. *Yet we see that under the Old Testament Believers have often worshipped Angels, and prayed to them;* Abraham *bowed himself towards the ground before them; and a little after,* Lot, Gen. 18. and 19.

A. I Answer, *Abraham* and *Lot* did not think they were Angels, but men that were strangers, for whom they make ready Meat, therefore this homage was only civil, and according to the *Eastern* custom when they meet one another; but when they knew one of them was the Lord, they Worshipped him; and prayed to him likewise as God.

Q. *What think you of this passage in* Gen. 48. 16. *When* Iacob *dying, blesses after this manner the children of* Ioseph; The Angel which redeemed me from all evils, bless the lads, and let my name be named on them, and the names of my fathers, *Abraham* and Isaac; *for it would seem that in this passage* Iacob prayes to an Angel, *and that he would have the children of* Ioseph *pray to* Abraham *and* Isaac?

A. I answer, This was no created Angel, but Iesus Christ, whom *Malachy* calls the Angel of the covenant, chap. 3. 1. And one of those that appeated to *Abraham* and *Lot*, who is oftimes in the 18. and 19. chap. of *Genesis*, called the Lord, and he with whom *Iacob* wrestled; *Hos.* 12. 3, 4. The Prophets says, Iacob *by his strength had power with God, yea, he had power over the Angel, and prevailed*; and *Iacob*'s desiring that his name, and the names of his Fathers should be named on the children of *Ioseph*, is not that he would have them to pray to him and his Fathers, but that the children of *Ioseph*, to wit, *Ephraim* and *Manasseh* should be called by his name, as children of *Iacob*, and be partakers with them, as two different Tribes, which was observed when the Land of *Canaan* was divided: but besides this, it is in vain for the Doctors of the *Roman* church to alleadge passages out of the Old Testament, for the invocation of Saints, since they think that the saints were shut up in the Limboes of the Fathers, and did not then see the face of God, which is the principal ground they have for their Invocation of Saints.

SECT. XII.

Of the Intercession of Saints.

Q. WE being miserable sinners, how can we draw near to the Divine Majesty, if we do not imploy some of Gods friends for Mediators, as when we will speak to the King, we address our selves to some of his Favourits?

A. I grant we dare not approach to God, but by a Mediator, but we need not for that end employ Saints; for if we have sinned, we have an Advocat with the Father, even Iesus christ the righteous, 1 *John* 2. 1. And Iesus christ sayes, *John* 14. 6. I am the Way, the Truth, and the Life, no man cometh to the Father, but by me.

Q. *But may not Saints and Angels be also Mediators?*

A. No, For *St. Paul* sayes, 1 *Tim.* 2. 5. There is one God, and one Mediator between God and Men, the Man Iesus christ.

Q. *This passage seems to be altered, for in the Greek it is, There is one Mediator, and not one only Mediator?*

A. The Greek word as in this context signifies one only, as also *Eph.* 4. 4, 5, 6. And they of the *Roman* church in the *Louvian* Version, have turned it so, in the next chapter, verse 2. That a Bishop must be the Husband of one Wife, they have it of one only, and it is clear that in that place it should be taken so, for the Apostle would have us to understand that there is one Mediator as there is one God; now there is but one only God, there is therefore also but one only Mediator.

Q. *It is true there is but one Mediator for redemption, but there may be more for intercession?*

A. Not as intercessor is to be understood in this question, for one who can procure us the favour of God by his own merit and intercession, and so those of the *Roman* church understand the Word when they pray God in the Mass to hear them for the Merits of the Saints, whose Relicks are under the Altar; Now there can be no such intercessor, but Iesus christ only, who alone hath reconciled us to God by his blood, and the only Advocat and Propitiation for our sins, 1 *John* 2. 2. And it is in this beloved that God accepted us, *Eph.* 1. 6.

Q. Why may not glorified Saints pray to God in heaven for us, as well as Believers pray for one another on the earth; have they less knowledge and charity in heaven, then they had on earth?

A. Glorified Saints may pray for the church in general, but not for particular believers; not for want of charity, but for want of knowledge of the persons and their necessities; for though their knowledge be much more perfect, because of their seeing God, yet have they no more communication with believers here on earth; as it hath been said before, that they have no more portion for ever in anything that is under the Sun.

Q. But it is not expedient at least to make use of the intercession of the Saints to go to Iesus christ for us?

A. No, for he commands us to come to himself, *Mat.* 11. 28, *come unto me all ye that labour and are heavy laden.*

SECT. XIII.

Of Images.

Q. IS it not lawful to make images of God?

A. No, for the Prophet *Isaiah* sheweth us that God cannot be represented, cap. 40, verse 18. *To whom will ye liken God, or what likeness will ye compare unto him?* And *Deut.* 4. 15. *Moses speaketh to the Israelits, saying, Take ye heed unto your selves, for we saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire:* 16. *Lest ye corrupt your selves, and make you a graven image, the similitude of any figure, the likeness of male or female.*

Q. Nevertheless God hath often appeared to believers under the Old Testament in humane shape, as to Abraham, *and* Lot, Gen. 18. *and* 19.

A. Extraordinary appearances of God are not to be the Rule of our Actions, but his commands: And though GOD appeared in Humane Likeness, yet the church of *Israel*, never made any such Representation of him.

Q. Is it lawful to make Images of Saints, and give them any Religious Worship or Honour?

A.

A. No, For God hath forbidden us to bow down before any Image whatsoever, in his second commandment, *Thou shalt not make unto thee any graven Image, nor the likeness of any thing that is in heaven above, or in the earth beneath. Thou shalt not bow down to them, nar serve them.*

Q. *This word should be translated Idol, and not Image; for God forbids there only the Pagan Idols, which did represent false gods, and not Images of Saints?*

A. Images both of Saints and Angels are forbidden; for he forbiddeth to make any likeness of any thing that is in Heaven.

Q. *Why then did God command to put Cherubims upon the Ark, and in the Tabernacle, which did represent Angels?*

A. That was a command of the ceremonial Law, which since hath been abolished by Jesus Christ; but the forbidding to Worship Images, is a command of the Moral Law, which is eternal, and indispensible. Besides, they were not put there to be Worshipped by the people, for there were two Vails between the people and them, so that the people could not see them: and there was moreover, an express command to make Cherubims, whereas there is none to make Images of Saints, and to put them into the church.

Q. *Is it lawful to worship the Relicts of Saints?*

A. No, We should have a respect unto the Sepulchres of the Saints and Martyrs, since their Bodies have been the Temples of the holy Ghost; but to give them any religious Worship, is to leave the living God to serve Idols; *And God hid the body of Moses, lest the people of Israel should have committed Idolatry with it*, Deut. 34. 6.

SECT. XIV.

Concerning Praying for the Dead.

Q. *MUst we pray for the Dead?*

A. No, Because we have neither command nor an example in the Word of God: and since the scripture speaks only of two places, Heaven for the Righteous, and Hell for the Wicked; our prayers cannot draw the Wicked out of Hell, for their Torments are to be Eternal; nor can they add to the happiness of those in Heaven, because it is already compleat.

Q.

Q. *Yet we have an Example in the 12th chapter of the 2d Book of the* Maccabees, *where* Iuda *and his Men prayed for their Brethren which were slain, and under whose Garments were things consecrated to Idols, that their sin might be pardoned?*

A. This Book is not Canonical, nor was ever acknowledged as such by the church of the Iews, and there were many Superstitions slidden in among the Iews in the time of the *Maccabees*: so their practice cannot be an Example, to be followed: neither did they pray that they might be delivered out of Purgatory, but that they might be happy at the Resurrection, as it appears from Verse 44.

SECT. XV.

Of Purgatory.

Q. *DO you believe that after this life the souls of all Believers go to the fire of Purgatory for many years to be tormented, that they may be purged and cleansed from their sins?*

A. No, For the Scripture speaking of the condition of Believers after this Life, Tells us, *Isai.* 57. 1. *That the Righteous is taken away from the evil to come, and shall enter into peace;* and Rev. 14. 13. *That Blessed are the dead that die in the Lord, from henceforth, yea, said the Spirit, that they may rest from their labours, and their works do follow them.* And *Eccl.* 12. 7. *Then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it.* And 2 Cor. 5. 1. *That if our Earthly house of this Tabernacle were dissolved, we have a Building of God, an house not made with hands, eternal in the Heavens.* Likewise, Iesus Christ by the Parable, *Luke* 16. of *Dives* and *Lazarus* Teacheth us, That Believers after death are carried into *Abraham's* bosom, where they are comforted; and at his death he says to the converted Thief, *This day thou shalt be with me in Paradise,* Luke 32. 43. and *St. Paul,* 2 *Tim.* 4. 7, 8. Promises to himself, That having kept the faith, and fought the good fight, he should receive the crown of righteousness: and the Spirit of Christ says to believers, *Rev.* 2. 10. *Be faithful unto death, and I will give thee a crown of life.* In a word, Iesus Christ, *John* 5. 24. saith,

That he that believeth on him, shal never enter into condemnation, but is passed from death unto life? And *St. Paul*, Rom. 8. 1. saves, *There is no condemnation to them that are in christ Iesus*: Then certainly neither in this life, nor in that which is to come, is there any condemnation to them; It must then be much rashness to condemn those whom God hath justified, and to think that God takes pleasure to punish his children many thousands of years for sins already pardoned, and for which he hath had full satisfaction by the Death of his Son, our Saviour.

Q. *But since the Scripture tells us*, Rev. 21. 17. That no unclean thing shall enter into the holy city; *Is it not necessary that souls so much infected with sin, should be purged with fire, that they might be presented pure and holy unto God*?

A. In this passage of the Revelation, God speaketh of wicked persons, and not of Believers, such as Traitors, and Adulterers, who committed abomination and falsehood, and who entered not into the city of God, *Rev.* 22. 15. And it is not material fire that cleanses the soul, but the blood of Iesus christ that cleanseth us from all sin, 1 *Iohn* 1. 7. For by vertue of his blood our sins are blotted out: We are also cleansed by the holy Ghost in regeneration and Sanctification: *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Iesus, and by the spirit of our God*, 1 Cor. 6. 11.

Q. *Have Believers no need then to be purged after death*?

A. No. For God hath in this life freely forgiven all our sins, *Col.* 2. 13. Neither is there any place for Repentance and Amendment after this Life, and where the Tree falleth there it shal be, *Eccles.* 11. 3.

Q. *What do you understand then by the fire St. Paul speaks of*, 1 Cor. 3. 15. *That the fire shall try every mans work of what sort it is*?

A. I understand the Word of God, by which all Doctrines are to be Tryed, for the Apostle in that place speaks of the Doctrine of the Gospel, as of a Building, whose foundation is in Iesus Christ, and upon which, Pastors builded, some Gold, Silver and precious stones; that is, good and solid Doctrines; and others, Wood, Hay and stubble,

stubble, that is light and curious Doctrine, which will perish, and vanish away when they are examined by the Word of God; as wood, hay, and stubble in the fire is burned, and turned to smoak.

Q. *Doth not that saying of St.* Paul, 1 Cor. 15. 29, What shal they do which are baptized for the dead, if the dead rise not, *imply a purgatory*?

A. This passage cannot prove Purgatory, for it is only the Resurrection that the Apostle considers. Many Learned Men in the church have thought that *St. Paul* speaks of certain Hereticks, who denyed the Resurrection of Iesus Christ, and yet when any of them dyed without Baptism, Baptized some others for the dead, and in their name, fearing that they should be punished for dying without Baptism.

Q. *But Iesus Christ sayes in* Mat. 12. 32. *That the sin against the holy Ghost shall not be forgiven, either in this world, or in the World to come; there must then be a world to come, in which sins are forgiven and punished*?

A. These words, *shall not be forgiven*, signifie only *That it shall be punished in this world, and in that which is to come*: as Saint *Mark* explains it chapter 3. 29. He that blasphemeth against the Holy Ghost hath never forgiveness; but is in danger of eternal damnation: Also by *the world to come* may be understood the day of Iudgement, in which the Scriptures tell us sins shall be forgiven and punished, because then shall be publickly pronounced the sentence of condemnation, or of Absolution, according as *St. Paul* prayed for *Onesyphorus, That he might find mercy of the Lord in that day*, 2 *Tim.* 1. 18. because then mercy or punishment would be manifested.

SECT. XVI.

Of humane Satisfaction.

Q. *CAn men satisfie the Iustice of God for their sins by works of Penitence, as Fasting, Alms, Stripes, and such like*?

A. No, For they are imperfect, and to think that any Suffering and Pains, but those of Iesus Christ, can reconcile us to God, is to esteem the blood of Iesus Christ and

and his sufferings, superfluous and unprofitable, for God takes not two payments for one debt, and the scripture tells us, *Col.* 2. 13, 14. *That God hath freely forgiven all our trespasses, in blotting out the hand Writing of Ordinances that was against us, Nailing it to his cross.* And this word freely, excludes all satisfaction on our part, for as St. Paul, Rom. 11. 6. sayes, *If by Grace, then it is not by Works.*

Q. But they will tell you that they hold those penitential works Satisfactory only by vertue of the death of Christ?

A. These things are contradictory, for Iesus Christ dyed, that we should not be obliged to make satisfaction our selves, and to pay that debt which it was impossible for us to pay; and the Apostle, *Heb.* 1. 3. tells us, *That he had by himself purged our sins,* and not by our making satisfaction.

Q. God hath indeed freed us from the guilt of our sins, for Iesus Christs sake, but not from all the punishment of them?

A. This is an absurd evasion; for the forgiving of sin, is nothing else, but the not punishing of it; and when we desire *That God would forgive our sins, as we forgive them that trespass against us,* we pray, That God would not inflict the punishment that we deserve for our sins, no more than we seek to Revenge the Wrongs done unto us.

Q. Yet God often inflicts punishments after he hath pardoned sins, as he did upon David, *after having signified to him that his Adultery and Murder was pardoned,* 2 Sam. 12. 10, 14.

A. Such punishments God inflicts for to humble and correct his children, but not to satisfie his Iustice, and are rather effects of Love and Mercy, than of Iustice, therefore *Eliphas* sayes to *Iob, Happy is the man whom God correcteth, therefore despise not thou the chastning of the Almighty,* Iob. 5. 17.

Q. What think you of Stripes and Pilgrimages, and such voluntary works, by which the Roman *church think they make satisfaction to the Iustice of God.*

A. Not only that they cannot satisfie Gods Iustice, but that they deserve punishment, because they are Superstitious Traditions of men, and of which

it

shall be said, *VVho hath required these things at your hands?*

Q. VVhat say you to the counsel that Daniel *gave* Nebuchadnezar, *to redeem his sins by alms?* Dan. 4. 27.

A. That he doth not mean that the Alms of *Nebuchadnezar* could be the price of his Redemption, but that he would change his life in the presence of God, and make up the time spent in unjustice, and extortions, by serious amendment of life, and giving liberally alms to the poor, and that in so doing, God would be propitious to him; who according to his mercy to repenting sinners hath promised, *Ezech.* 18. 21, 22. That if the wicked turn from his sins, they shall not be mentioned unto him: and the word Translated by some, *Redeem*, signifies to Break, to Tear, and undo what hath been done.

Q. If by our works you cannot make satisfaction for our selves, then we can far less do it for others.

A. That is certain, therefore the Apostle, *Gal.* 6. 5. Tells us, That every man shall bear his own burthen; and 2 *Cor.* 5. 10. *That we must all appear before the Judgement Seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.*

Q. Yet Col. 1. 24. *Saint* Paul *tells us, That he fills up that which is behind of the affliction of Christ in his Flesh, for his body's sake, which is the Church?*

A. St. Paul saying, *for his Body which is the Church*, answers this objection, for this shews us, that besides Iesus Christs Natural Body, whose sufferings were accomplished on the cross, when he said it is finished, *Iohn* 19. 30. He hath a Mystical Body, viz. The church, whose afflictions and sufferings are called sufferings of Christ, because of the near union with Christ: who looks upon that which is done to any of his, as done to himself, *Mat.* 25. 40. and who cryed from heaven to *Saul*, who persecuted the churches, *Acts* 9. 1. *Saul, Saul, why persecutest thou me?* *St. Paul* saying, That he suffered for his Body which is the church, doth not mean for her Redemption, but for her example and edification.

SECT.

SECT. XVII.

If the Sufferings of Christ were accomplished on the Cross.

Q. *You say that the Sufferings of Jesus Christ were accomplished on the cross, seems to contradict that which they say you teach of Christs descending into hell, that the Soul of Jesus Christ did locally descend into hell after his death, and was tormented with the devils till his Resurrection?*

A. This accusation is an impudent calumny invented by the Monks to make us odious to the people; for on the contrary, we have alwayes Taught, that the sufferings of Jesus Christ were finished in his death; and we overthrow the doctrine of Purgatory, and of Limbos, and Christs local descention into hell, by his own words to the converted Thief upon the cross, *Luke* 23. 43. *This day thou shalt be with me in Paradise*, which words shew that his soul was with our Saviour in Paradise that same day.

Q. *What hath given occasion to this calumny?*

A. An Evangelical Doctrine plainly taught in the word of God, that Jesus Christ suffer'd not only in his Body, but likewise in his Soul, having been extreamly afflicted and grieved therein, which made him sweat drops of blood, *Luke* 22. 44. and to say, *Mat.* 26. 38. *My soul is exceeding sorrowful even unto death*, and upon the crosse, *why hast thou forsaken me, Mat.* 27. 46. Which also was very necessary for our Redemption, for he being the Redeemer of our souls, as well as of our bodies, it was necessary he should suffer for us in his Soul as well as in his Body.

Q. *Yet it will seem no calumny to say, That you Teach that Jesus hath been damned, for these words are found in one of your Catechisms, viz. in the* French *Section* 20. *How could Jesus be in such damnation?*

A. The Author of that catechism, by that word damnation, meaneth nothing but condemnation, according to the primitive signification of the word, and the word (*such*) which is added to that of damnation, fully justifies that; for being a relative word, it must needs design damnation spoken of before, which is such

such as all christians grant Iesus Christ hath suffered. (*viz.*) That he drunk the Cup of the Wrath of God for Sin, and suffered the Punishment that Sinners had merited; and afterward the same Author explains himself so clearly, that without much Malice he cannot be accused of teaching that Iesus Christ suffered the Punishment of the damned in Hell with the Devils; For he put this difference betwixt Iesus Christs Suffering and the Wickeds sufferings, that the wicked continued therein, but that the Anguish which Christ suffered was but a sting for to prick him, and that the wicked despair and are angry against God, and blaspheme him: whereas Iesus Christ never ceased to hope always in God in the midst of his distress.

SECT. XVIII.

Of Pilgrimage.

Q. *IS it lawful to go in Devotion to the Images and Relicks of Saints to be cured of any Distemper, or for good success in our undertaking?*

A. No, For this is to leave the Creator, and go to the Creature, whereas we ought to have recourse to God only for Grace, to help us in time of need, *Heb.* 4. 16. And the mercy of God being extended to all Nations, he is not more accessible in one place than in another, as Christ says to the *Samaritans* upon the contest between them and the *Iews* about the place of worship, which the one would have to be in *Ierusalem*, the others in Mount *Gariz im*, *John* 4. 21, 23. *Woman believe me*, the hour cometh when ye shal neither in this mountain, nor yet at *Ierusalem* worship the Father but the true worshippers shal worship the Father in spirit and in truth.

SECT. XIX.

Of Monkish Vows, and first of that of a Single Life.

Quest. *MAy one lawfully Vow a single life to God.*

A. No, For a single life is only fit for those that have

have the gift of continence; for those that have it not, God commands to Marry, 1 *cor.* 7. 9. If they cannot contain let them marry, for it is better to marry than to burn.

Q. *But may not perpetual continency be Vowed to God?*

A. No, For it is the gift of God, and not in our power, S. *Paul* speaking of this gift 1 *cor.* 7. 7. says, I would that all men were even as I my self, but every man hath his proper gift of God, one after this manner, another after that.

Q. *Who are then they that make themselves Eunochs for the Kingdom of Heaven?* Mat. 19. 12.

A. Those that finding that God hath granted them this gift, have taken up a firm resolution in themselves to abstain from Marriage, that they may serve God with more liberty and less distraction; but Iesus Christ himself says in the same place that all men cannot receive this saying, *Mat.* 19. 11.

Q. *Yes* S. Paul *condemns widows, who having consecrated themselves to the service of the church, would afterwards Marry,* 1 Tim. 5. 12. Having damnation because they have cast off their first faith.

A. S. *Paul* condemns them, because by marrying they make themselves uncapable of fulfilling their promise to serve the church, and not for their marrying, and therefore least they should be obliged to quit their Office, and so violate their Faith by marrying, he forbids to receive any into that number under threescore, and commands young Widows to marry, saying, *I will therefore that the younger women marry,* 1 Tim. 5. 14.

Q. *Is this command in the* 1 Cor. 7. 9. If they cannot contain let them marry; *made to Ministers and Ecclesiastical persons as well as to other people?*

A. Yes, For Ministers are much obliged to obey God as others: and therefore Ecclesiastical persons under the Law did marry, both Priests, and Prophets; and under the Gospel, S. *Peter* was marryed, and *Philip* the Evangelist, S. *Mat.* 8. 14. *Acts* 21. 9. And S. *Paul* 1 Cor. 5. 9. tells us, that he had power to lead about a Sister, a Wife as well as other Apostles and Brethren of the Lord, and *Cephas*: And 1 *Tim.* 3. 2. he would have a Bishop to be the Husband of one Wife, and therefore speaking of them that forbid marriage, he cals them seducing Spirits, teaching Doctrines of Devils, 1 *Tim.* 4. 1, 2, 3. SECT.

SECT. XX.

Of Vowing Poverty.

Quest. *IS it lawful to vow Poverty to God, and quit our Goods to shut our selves up the rest of our days in a cloister, and beg our Bread from door to door?*

A. No, Iesus Christ indeed Commands us to quit joyfully our Goods, Wives, and Houses, for to follow him, when we cannot keep them without dissembling or abandoning the Truth, but he commands us not to beg, but on the contrary would have us, *Gen.* 3. 19. to eat our bread in the sweat of our faces; and 1 *Tim.* 6. 18. that the Rich should be rich in good Works, readie to distribute, willing to communicate; and *Eph.* 4. 28. the Apostle would have us to labor, working with our hands the things which are Good, that we may have to give to him that needeth.

Q. *Yet Iesus Christ commandeth the young man,* Mat. 19. 21. to sell what he had, and to give it to the poor.

A. Iesus Christ commandeth this young man to do it that he might make manifest his covetousnes, and to show that he loved not God with all his heart, as he had boasted. *Luke* 14. 26. but he commandeth not others to do it.

SECT. XXI.

Of Vowing Obedience.

Quest. *IS it lawful to vow a blind Obedience without contradiction to a Superior?*

A. No, For God only hath soveraign power over our consciences; 1 *Cor.* 7. 23. Ye are bought with a price, be not ye servants of men.

Q. *What think you of the Vows of children that without the consent, and against the will of their Parents and superiours put themselves into Monasteries?*

A. That they are void, for the scripture tells us, *Num.* 30. 5. That if a Father disallow the Vows of a child yet in his house, they shal not stand; and they that allow such Vows, make void the commandment of God, Honour thy Father and thy Mother, by their Tradition, as Iesus Christ chargeth the *Pharasees*, Mat. 15. 6.

SECT.

SECT. XXII.

Of Lawful Vows.

Q. WHat is requisite in lawful vows?

A. First, That they be made to God only, and not to creatures, *Psal.* 76. 11. *Ps.* 50. 14. Offer unto God thanksgiving, and pay thy Vows unto the most high. Secondly, That the things vowed be lawful and good: It was a wicked vow of the *Iews*, not to eat nor drink till they had killed *Paul*, *Act.* 23. 12. Thirdly, That it be not rash, as *Ieptha's* was, to sacrifice the first thing that should meet him after his Victory, *Judg.* 11. 31. and *Herods*, *Mat.* 14. 7. Fourthly, That the thing vowed be our own, and that it be in our power to fulfil it.

Q. *Are unlawful and wicked Vows to be kept?*

A. No, For a wicked and rash Vow ought not to make us violate our first vow in Baptism, to obey the commandments of God; and the keeping and fulfilling such vows is as great or greater crime than the making of them.

SECT. XXIII.

Concerning Fasts.

Q. WHat think you is this to be blamed in the Romish *Fasts*?

A. Four things chiefly. 1. Their making them consist in distinction of meats, and not in abstinence from meats, 2. Their ordering them precisely at a certain time of the year, without respect to the fittest time, in which we ought particularly to humble our selves before God: 3. Their being become Superstitious, and being imposed with as much or more rigour than the commandments of God, 4. And above all, the believing that they merit Eternal Salvation in observing of them.

Q. *Are such Fasts condemned in the word of God?*

A. Yes, for S. Paul forbids us to make any distinction of meats, *Rom.* 14. 20. whatsoever is sold in the shambles that eat, asking no question for conscience sake.

And,

And our Lord Iesus Christ tells us, *Mat.* 15, 11. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth defileth a man. And 1 *cor.* 8. 8. Meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse. And *Rom.* 14. 17. The Kingdom of Gods is not meat nor drink, but righteousnesse and peace and joy in the Holy Ghost. And above all the Apostle speaks very expresly, *Col.* 2. 16. Let no man judge you in meat or drink. And 1 *Tim.* 4. 3. *he says*, that they are seducing spirits, teaching doctrines of devils, who command to abstain from meats, which God hath created to be received with thanks-giving, of them which believe and know the truth.

Q. *It may be answered to these passages, that in them* S. Paul *condemns two sorts of persons*, First, *Those who under the Gospel would oblige christians to observe the Ordinances of the Law, touching the distinction of meats, which we ought not any more to observe because they were shadows of things to come, but the body is of Christ. colos.* 2. 17. *And* Secondly, *Those who looked on some meats to be polluted by Nature, as some Hereticks have done; but these passages do not seem to condemn those who in some certain times ordained abstinence from some sorts of meats to humble and subdue the flesh.*

A. To the first I Answer, that if S. *Paul colos.* 2. 20. would not have us to obey the Ordinances of the Law about the distinction of meat, because we are dead with Christ, though they were ceremonies instituted of God, much less are we obliged, seeing we are dead with Christ, to observe New Ordinances, which are but inventions of men, for we ought to stand fast in the Liberty wherewith Christ hath made us free, and not be intangled again with the Yoke of Bondage, *Gal.* 5. 1. And *Secondly*, in that passage of *S. Paul*, 1 *Tim.* 4. Where he calls them seducing spirits, that teach to abstain from meats that God hath created to be received with thanks giving of them which believe the Truth, he speaketh in the general without any restriction: and *colos.* 2. 22, 23. He con-

dems them that say, Touch not, Taste not, Handle not, though such things had a shew of wisdom in will-worship and Humility, and neglecting of the Body, not in any honour to satisfying of the flesh: Now the forbidding to eat flesh upon certain days, must be of these kind of Ordinances.

Q. *Do you blame all manner of Fasts?*

A. No, for though Fasting of it self be an indifferent thing, yet it becomes profitable and good when superstition and the opinion of Merit is separated from it, and when it is employed to subdue the flesh and humble the minde, to help forward Repentance, and to excite Zeal in Prayer, and therefore the Scripture ordinarily joyns Prayer and Fasting together, *Mat.* 17. 21. Iesus Christ saith, that There is a kind of devils that goeth not out but by prayer and fasting: And 1 *cor.* 7. 4. S. *Paul* would have the Husband and the Wife to separate themselves for a time to give themselves to Fasting and prayers.

Q. *When is fasting requisite?*

A. First, In time of Affliction, either publick or private, for extraordinary Humiliation before God, in such a time is needful as in Ioel 2. 15. When the church was in distress they were commanded to Blow the Trumpet in Sion, sanctifie a Fast, call a solemn Assembly. Secondly, when it is necessary to make Request by prayer to obtain something of importance for the church, and to obtain a Blessing upon their Ministry, *Acts* 14. 26. And besides these publick Fasts, every one ought to fast and to implore the Mercy of God for their Falls, and for his assistance in dangers for to prepare them better for the sacrament of the Lords supper.

SECT. XXIV.

Of Holy Days.

Q. *What do you blame in the church of* Roms *Holy days or fasts.*

A. First, That it is a departing from the Liberty that God hath given us in the fourth commandment, Six days shalt thou labour. Secondly, By them the Yoke is again put upon the christians, which Iesus Christ deliver-

c

ed us from by his death, as heavy or heavier than it was upon the Iews: Whereas S. *Paul* commands, *colos*, 2. 16, 17. Let no man judge you in meat or in drink, or in respect of an holy day, or of the new Moon, or of the *Sabbath days* which are a shadow of things to come but the Body is of Christ. Thirdly, That they are dedicated to the Saints. Fifthly, That the Observation is required as a thing as necessary as the Observation of the Lords Day. Sixthly, That they think they merit salvation by the Observation of them.

Q. *Are you then against all Holy Dayes, except the Sabbath day.*

A. Believers may profitably assemble themselves together on other days as well as on the Sabbath day, to celebrate the Memory of single Deliverances that we have received from God by Iesus Christ, by Prayers and Thanksgiving, and Meditation on the word, to give thanks for extraordinary deliverance, or for publick humiliation, provided that these days be celebrated with out superstition, and without scruple of conscience and without an opinion of any particular holiness in that day, or merit in its celebration.

SECT. XXV.

Of the Providence of God.

Quest. *DOth any thing happen in the World that is not ordered by the wise Providance of God?*

A. No, For a sparrow falleth not to the ground without the wil of your Father which is in Heaven, and the very hairs of your head are all numbred, *Mat.* 10. 29.

Q. *Do Evils come to pass by His will and permission?*

A. Yes, For if he would not have them to come he is Almighty, and could hinder them; *Amos* 3. 6. Shal there be evil in the city, and the Lord hath not done it? Doth not Evil and good proceed from the most high? *Lam.* 3. 38.

Q. *These places speak of afflictions and calamities which happen to men by the Providence and permission of God,*

for

for the manifestation of his Justice in the punishment of the wicked, and of his goodness, in trying of his people: But do you believe that the sins and actions of the wicked are ordered by the providence of God?

A. Yes, For the word of God shews us, that the selling of Ioseph by his Brethren came to pass by the providence of God, for the preservation of Iacobs Family; *gen.* 50. 20. As for you, ye thought evil against me; but God *meant it unto good* to bring to pass to save much people alive, likewise the taking away *Iob's* goods was an effect of Gods Providence for his trial; and therefore he says, The Lord hath given, and the Lord hath taken away; blessed be the Name of the Lord. *Iob* 1. 21. S. *Peter* saith, *Act.* 2. 23. that Iesus Christ was delivered be the determinate counsel and fore-knowledge of God. And *Act.* 4. 27, 28. he speaks thus; Of a truth against thy holy child Iesus whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the Gentiles and the People of Israel, were gathered together to do whatsoever thy hand and thy council determined before to be done.

Q. *Can this be, and God not to be the author of sin, nor Partakers of the sins of the wicked?*

A. Yes, Even as a Physician gives not to Leeches their bloody Nature, but doth fitly serve himself with the inclination of this Animal, to draw blood of his Patient for his health and comfort, so God doth not give to the wicked their wickedness, nor incite them to evil against his Children, but doth wisely employ their wicked inclinations for their Consolation and Salvation, knowing how to make all their evil designs to serve, by his admirable Providence, the end that he hath determined, and tend to the accomplishment of his wise and holy will.

Q. *Doth not that excuse the wicked, since they only execute the will of God?*

A. No, For they do it without their knowledge, and contrary to their intentions; for we are not to rule our Actions by Gods Decree which is unknown to us, but by his commands which are revealed to us; *Deut*, 26. 29. Secret things belong *unto the Lord our God*, but these things which are revealed belong unto us, and to our Children.

SECT.

SECT. XXVI.

Of Man's Free will in the State of Sin.

Queſt. *IS Not this Doctrine of Providence contrare to that of Man's Free Will?*

A. Not at all, For God ſo governs the things of the World, that he lets them act according to their nature and inclination; neceſſary things neceſſarily, and the Free, as Men and Angels, freely.

Q. *Wherein conſiſts the Free Will and Liberty of Man in the State of Sin, before Regeneration?*

A. In four things; 1. in Natural Actions, as Eating and Drinking: 2. In Civil Actions, as Buying and Selling. 3. In external, good and vertuous Actions; as frequenting the Aſſemblies of God's People, giving Alms, *&c.* 4. Above all, he is free and at liberty to ſin.

Q. *Hath not an unregenerate man Free Will to Actions freely good and pleaſing unto God, ſuch as Faith, Repentance, and Love to God?*

A. No, for Ieſus Chriſt teaches us, that whoſoever committeth ſin is the ſervant of ſin, *Joh.* 8.34. and Mat. 7. 18. that a corrupt tree cannot bring forth good fruits: And S. *Paul, Rom.* 8. 7. tells us that the carnal mind is enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be: And the ſame Apoſtle ſays, that *Men before they are ſavingly called, are dead in their treſpaſſes* and *ſins*, Eph. 2. 1.

Q. *What think you of the brave Actions of Pagans, and the heroick Vertues which shined in them?*

A. That they were brave and ſplendid Actions, but that they could not be pleaſing unto God, becauſe they were not moved by the conſideration of his glorie, but by their own Ambition: and that theſe great men not being in Chriſt, and being deſtitute of faith, could not pleaſe God: as the Apoſtle teacheth us, that *Without faith it is impoſſible to pleaſe God*, Heb. 11. 6.

Q. *May not theſe civil Vertues which are in unregenerate men be ſaving diſpoſitions to the grace of God, and merits of congruity, which may incline God to be merciful to them?*

A. No, for ſaint *Paul* ſays, 2 *Tim.* 1. 9. that *God hath ſaved*

saved us, and called us with an holy calling? not according to our works, but according to his own Purpose and Grace which was given us in Christ Iesus before the World began. And our Lord Iesus Christ doth not refer the Cause of his Disciples, being called to the Knowledge of God, rather than the Pharisees, to any thing but God's good pleasure: *Mat.* 11. 26. *I thank thee, O Father, Lord of heaven and earth; because thou hast hid those things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.*

Q. *What doth a man then contribute towards his heavenly calling?*

A. No, more than one dead to his Resurrection, or *Adam* to his Creation, or a Child to his Conception: and therefore Regeneration is called in the Word of God a Resurrection, Col. 2. 12. *You are risen through faith of the operation of God, who hath raised Iesus Christ from the dead.* And a creation, *Eph.* 2. 10. *We are his workmanship created in Christ Iesus unto good works.* A generation, *Iam.* 1. 18. *Of his own will begat he us with the Word of Truth, that we should be a kind of first fruits of his Creatures.*

SECT. XXVII.

Of Man's Free Will in a State of Grace.

Quest. *But after God hath called a man from a state of sin, to a state of grace, hath he not Free Will to apply himself to that which is good?*

A. Yes, For Iesus Christ saith, *John* 6. 36. *If the Son shal make you free, ye shal be free indeed,* even as when Iesus Christ had raised *Lazarus* from the dead, he commanded that they should unite him, and let him go: So after God hath raised a man from the state of spiritual death, and delivered him from the bonds of Sin, he walketh freely in the paths of Righteousnes, and with gladnes of heart willingly employs himself in his Service, *Rom.* 7. 22.

Q. *Do you think that after God hath called a man to Salvation, he leaves him to himself and to his own conduct?*

A. No, For the same Grace of God which hath begun the work will accompany us, *Phil.* 1. 6. He *Which hath begun*

begun a good work in you will perform it until the day of Jesus Christ. And chap. 2. 13. *It is God that worketh in you both to will and to do of his good pleasure.* All the good motions of the regenerate men proceed from the grace of God, 2 Cor. 3. 5. *Not that we are sufficient of our selves, to think any thing as of our selves; but our sufficiency is of God.*

Q. *This being so, a regenerate man is not at liberty, since it is not he properly that acteth, but God in him?*

A. This doth not follow, for God worketh so in the Will of Believers, that he taketh not away their liberty; but, on the contrary, maketh it more perfect; making them incline to good, not constrainedly, but with a willing and filial Obedience, *Psal.* 119. 32, 35.

Q. *How do you understand this Divine Co-operation?*

A. That God doth not deal with Believers as Stones or Stocks, which are moved and drawn without felling, but as with Creatures endowed with Reason, he conducts and moves them to good by enlightning their understanding and sanctifying their Will and Affections: So that whereas they were refractory, he makes them become obedient and by the efficacy of Grace, and a force without constraint, he so draws them, that he makes them follow his Will and Conduct freely and with delight, as the Spouse says in *Cant.* 1. 4. Draw me, we shal run after thee. And the Prophet *Ieremy, Lam.* 5. 21. Turn us, O Lord, and we shal be turned. And *Ioh.* 6. 44. Our Saviour says, No man can come to me except the Father draw him. We go then to Christ when it pleaseth the Father to draw us.

Q. *Doth not this Doctrine make men negligent in good Works?*

A. No, on the contrary, S. *Paul, Phil.* 5. 12. exhorts us, to work out our Salvation, *&c.* because, It is God that worketh in us to will and to do, according to his good pleasure.

Q. *Is this Free Will to do good in Believers perfect?*

A. No, For their Regeneration is yet imperfect, and there remains something of their Bondage to

sin

sin; which is the cause that they do not the good they would, but the evil that they would not, as S. Paul speaketh of himself, Rom. 17. 15.

Q. *When is it then that Man's Free Will shal be perfect?*

A. When the Soul, delivered from this mortal Body, shal enjoy the presence of God in Heaven; for there the Soul being made perfectly holy, shal be also perfectly free as the Angels are, and the Spirits of the Just.

SECT. XXVIII.

Of Justification.

Quest. *WHat doth this word Justifie signifie in the Scripture?*

A. To absolve the Just; and therefore it is ordinarily opposed to the word condemn, *Prov.* 17. 15. He that justifieth the wicked, and he that condemneth the just, even both are abomination to the Lord. And *Mat.* 13. 37. By thy words thou shalt be justified, and by thy words thou shalt be condemned.

Q. *What is it can justifie and absolve us?*

A. God only, *Rom.* 8. 33. Who shal lay any thing to the charge of God's Elect? it is God that justifieth.

Q. *Wherein consisteth that Justification?*

A. In the free Remission and Pardon of Sin, which giveth us, as David says, *Psal.* 32. 1. Blessed is he whose transgressions is forgiven, whose sins are covered, *Rom.* 4. 6, 7.

Q. *Upon what consideration doth God justifie men and pardon their sins?*

A. Upon the account of Christ's Righteousness, and full Obedience he hath rendred unto his Father, which he hath particularly testified in being obedient, even to the death of the Cross; Phil. 2. 8. *And offering himself a sacrifice for the propitiation of their sins,* as we are taught by saint *Paul*, *Rom.* 3. 27. And *Eph.* 1. 7. *In whom we have Redemption through his Blood, the forgiveness of sins according to the riches of his grace.* And *Rom.* 5. 19. *That by the obedience of one, many are made righteous,*

Q. *Do not mens Works contribute to their Justification?*

A. No, For S. *Paul*, *Phil.* 3. 9. desireth to be found in Christ,

Christ, *Not having* (saith he) *mine own righteousness, which is of the Law; but that which is through the faith of Christ, the righteousness which is of God by faith.* And *Rom.* 3. 24., being justified freely by the grace of God, through the Redemption of Iesus Christ, excludes Justification by Works; for *Rom.* 11. 6. *If by grace, then is it no more of Works.* And having established the Righteousness of God, instead of Righteousness of the Law, he excludes, *Rom.* 3. 8. that a man is justified by faith, without the deeds of the Law.

Q. *It is answered, that the Apostles excludes only the Works of the ceremonial Law; and not those of the Moral Law?*

A. He excludes also the Works of the Moral Law, for he speaketh of the Law by which we are made to know sin, *Rom.* 3. 20. By the deeds of the Law there shall no flesh be justified in his sight, for by the Law is the knowledge of sin. Now it is the Moral Law by which we know sin; we shall not then be justified by the Works of the Moral Law.

Q. *It may be said likewise, that* St. Paul *excludes only works done before Regeneration, and not those that are done in the state of grace?*

A. He excludes also works done after Regeneration, for he excludes the works of *Abraham* and *David*, who were Regenerated, *Rom.* 4. 3, 6, 7.

Q. *Why can we not be justified by works that are done by the grace of the holy Ghost?*

A. Because they are yet imperfect; for the spirit of God doth not Regenerat Believers so perfectly in this life, but there rests for nothing of the Old Man, which obliges them to look after their justification through the Remission of our sins.

Q. *Faith is perfect, yet* St. Paul *tells us that we are justified by it.*

A. We are not justified by faith as a work, nor because of the excellency and perfection of it; but as it is an instrument, by which we apply the Righteousness of Iesus Christ: and therefore St. *Paul* calls it, *Rom.* 3. 22. *The righteousness of God which is by faith in Iesus Christ.*

Q. *How then do you agree that which St.* Paul *says, that Man is justified by faith, without the works of the Law: And that which St.* Iames *saith, That Man is justified by works, and not by Faith only?* Iames 2. 24.

A. *St Paul* speaks of the Iustification wherewith we are justified before God, but *St. Iames* of that wherewith we justifie our selves. God justifies us as a Iudge, who absolves us upon the account of the death of Iesus Christ, and not at all upon the account of our works; but we justifie our selves by our works, as witnesses by which we manifest and declare that we are justified, and that our faith is sincere and true, as *St. Iames* explains it, saying, ver. 18. *Shew me thy faith without thy works, and I will shew thee my faith by my works.* And ver. 17. *That faith without works is dead.*

Q. *Who are they that God justifies?*

A. They only, who being converted to God by a serious Repentance believe in Iesus Christ our Lord, according to that which *St. Peter* said to the *Iews*, *Acts* 3. 19. Repent ye and be converted, that your sins may be blotted out, and *Acts* 10. 43. To him give all the Prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

Q. *These things being so explained, how do you design Iustification?*

A. A gracious sentence whereby God, in his Mercy, declares such an one (absolved from his sins, and justified in his sight) as repents of his sins, and believes in Iesus Christ, in consideration of his Righteousness and Obedience, and of his death which he hath suffered for sinners.

SECT. XXIX.

Of Merits.

Qu. *Can we merit Salvation by our works?*

A. No, For we are justified freely by the grace of God, through the Redemption that is in Iesus Christ, *Rom.* 3. 24. And we are saved not of works, least any man should boast, *Eph.* 2. 9. The gift of God is eternal life, *Rom.* 6. 23. Now Grace and Works, Gift and Merits are incompatible, and the Scripture calls us children, to teach us that we obtain not Salvation as Buyers and Mer-

Mercenaries: but as children and heirs, *Rom.* 8. 17. *Col.* 3. 24.

Q. *Why cannot Works done by the Grace of GOD Merit?*

A. Becauſe they are imperfect. Secondly, Becauſe they do proceed from the Grace of God, for that which is given cannot merit from him who gave it. Thirdly, Becauſe they are due, and the payment of Debts is no Merit, *Luke* 17. 10. When you ſhall have done all theſe things which are commanded, ſay you, we are unprofitable ſervants, we have done that which was our duty to do; Fourthly, Becauſe they ſignifie nothing to God, My goodneſs extendeth not to thee, *Pſal.* 16. 2. *Iob* 22. 2, 3. and 35. 7. And Fifthtly, Becauſe they are not to be compared with the glory which ſhall be revealed in us, *Rom.* 8. 18.

Q. *Why then doth the Word of God ſpeak ſo often of ſalvation as of a reward?*

A. It is not a reward merited, or given to a Mercinary as a thing due, of which *St. Paul* ſpeaks, *Rom.* 4. 4. To him that worketh is the reward not reckoned of Grace, but of Debt: but ſalvation is a free reward which is given as to a child, of which *David* ſpeaks, *Pſ.* 103. 4. The Lord crowneth thee with loving kindneſſe, and tender mercy.

Q. *What ſay you to that which is ſaid of believers,* Rev. 3. 4. *That they are cloathed in White Robes, for they are worthy: and to this that St.* Paul *calls life eternal, a crown of righteouſneſs, which the Lord the righteous Iudge ſhall give him?* 2 Tim: 1. 8.

A. I anſwer, Believers are worthy of life eternal, not becauſe they have merited it, but becauſe GOD by his Grace, hath made them worthy, that is to ſay, according to the ſtile of the Word of GOD, capable of receiving it: As *Iohn Baptiſt, Matthew* 3. Sayes; *Bring forth fruits worthy of Repentance*: He doth not underſtand, that they merited Repentance, but that they ſhould be agreeable to Repentance: And *Saint Paul* exhorts the *Philippians*, that their converſation be worthy of the Goſpel, that is to ſay,

becoming the Gospel; also God is just in giving Life Eternal to those that believe, not because they have merited it, but because it is just with God to accomplish his free promise, *Neh.* 9. 8.

SECT. XXX.

Of Predestination.

Quest. *WHat is it you call Predestination?*

A. The absolute and free Decree of God, by which out of the corrupt mass of men, he hath pleased to choose some to be Vessels of Grace and Mercy, and to bring them to Salvation by Faith and Sanctification, leaving the others in their corruption and misery.

Q. *GOD hath not Elected all men then to Salvation?*

A. No, for Iesus Christ says, *Mat.* 20. 10. and 22. 14. *That many are called, but few chosen.*

Q. *Hath God chosen those that he hath Elected to Salvation upon the account of their excellency, or of Faith foreseen in them?*

A. No, For it would be men that should chuse God, and not God that should have chosen men, contrary to that which Iesus Christ says to his Disciples, *John* 15. 16. Ye have not chosen me, but I have chosen you, that you should bring forth fruits; Faith is not the cause, but the Effect of Predestination, as it is said, *Acts* 13. 48. As many as were Ordained to Eternal Life, believed.

Q. *What then is the cause of Mens Election?*

A. Only the good pleasure of God, *Eph.* 1. 5. God having predestinated us unto the adoption of children by Iesus Christ, according to the good pleasure of his will; and therefore *St. Paul*, *Rom.* 11. 5. calls the Election of Believers, an Election of Grace; and *Rom.* 9. he tells, That the children being not yet born, neither having done any good or evil, that the purpose of GOD according to Election might stand, not of Works, but of him that calleth: It was said, The Elder shall serve the younger, as it is written, *Iacob* have I loved, but *Esau* have I hated, *ver.* 11, 12, 13. It is not of him that willeth, no

of him that runneth, but of GOD that sheweth mercy, *verſe* 16.

Q. *Is the Election to Salvation irrevocable?*

A. Yes, for 2 *Tim.* 2. 19. *The foundation of the Lord ſtandeth ſure, the Lord knoweth who are his.*

Q. *If it be ſo, whatever ſins the Elect commit, yea, and though they ſhould want Faith and Repentance, they muſt of neceſsity be ſaved?*

A. You make the end combat the means, for whom GOD hath Elected to Salvation, he hath Elected to Sanctification as a means neceſſary to obtain it, for without Faith, Repentance and Sanctification, none ſhall ſee God: *Heb.* 12. 14. and *John* 15. 16. I have choſen you, ſayes Chriſt, that you ſhould bring forth fruits, and that your fruit ſhould remain; and *Eph.* 2. 10. We are his workmanship created in Ieſus Chriſt unto good Works, which God hath before ordained, that we ſhould walk in them, ſee 1 *Theſ.* 2. 13. *Eph.* 1 4.

SECT. XXXI.

Of Perſeverance.

Queſt. *MAy thoſe that God hath predeſtinated to Salvation, fall finally and totally from the grace of God?*

A. No, For that chain that *St. Paul* ſpeaks of cannot be broken, *Rom.* 8. 30. Whom he did predeſtinat, them alſo he called, and whom he called, them alſo he juſtified; and whom he juſtified, them he alſo glorified. The decrees of God are irrevocable, and his Covenant with his Elect is Eternal, *Ier.* 32. 29. I will give them one heart, that they may fear me for ever, *verſe* 40. I will make an everlaſting covenant with them, that I will not turn away from them, *&c.*

Q. *Then the Faith of the Elect cannot be totally loſt?*

A. No, becauſe it is the Faith of the Elect, *Tit.* 1. 1. and Ieſus Chriſt ſays, *Ioh.* 5. 24. He that believeth in him hath everlaſting life, and ſhall not come into condemnation, and *Iohn* 4. 14. He promiſeth to give water, that whoſoever ſhall drink thereof, ſhall never thirſt, but it ſhall be in him a well of water ſpringing up into everlaſting Life, And *St. Peter*, 1 *Epiſtle* 1. 23. That the Word of

God by which we are regenerated, liveth and abideth for ever and is not a corruptible seed, but incorruptible.

Q. *Yet the Scripture speaks of Stars fallen from Heaven* Rev. 6. 13. *and of them who have made shipwrack of faith* 1 Tim. 1. 19.

A. We say of such, that which *St. John* says, 1 *Epb.* 2. 19. *They went out from us, but they were not of us*; That is, they conversed with us, but they were not of our body; *for if they had been of us, they would no doubt have continued with us*: They were called and not chosen.

Q. *From whence proceeds that perseverance?*

A. Not from the power and nature of Faith considered in it self, but from the continual assistance of God and from the certainty of his Promises, for *Jesus Christ* says, *John* 6. 39. *This is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing.* His Gifts and Calling is without Repentance, *Rom.* 11. 29. *We are kept by the power of God through Faith unto salvation, ready to be revealed in the last time.* 1 *Pet.* 1. 5. Add the efficacy of the Intercession of Jesus Christ, *for he prayed for us that our faith fail not*, Luke 22. 32. John 17. 20.

SECT. XXXII.

Of the certainty of Perseverance and Salvation.

Q. ARE *all obliged to believe that they shall be saved, and persevere to the end?*

A. No, for those that continue in unbelief and impenitence, ought not to have this persuasion, but they that do seriously repent, and believe in Jesus Christ their Saviour, are obliged to believe this Evangelical promise, *That whosoever believeth on the Son of God should not perish, but have everlasting life*, 1 John 3. 16. and are obliged to obey the command of God, *Heb.* 4. 16. *To come boldly unto the throne of Grace*: and chap. 10. 22. *To draw near to God with a true heart, in full assurance of Faith.*

Q. *We ought indeed to go to God with full assurance of Faith, that he is merciful, and will pardon our sins, if we have the repentance that is necessary, but to be assured*

ed that we shall never fall from the grace of God, seems to be an inconsiderate Affirmation, since we fall every day in divers manners, and have every day need to implore the mercy of God, and to renew our Reconciliation: or we may indeed be assured of the goodness of God, but we ought to suspect our own infirmity.

A. It is true, but also we ought to be assured that God will accomplish his power in our weakness, and will be merciful to us in his Son, and will not permit sin so to prevail, as to make us wholly fall away from a state of grace, and so fall short of the salvation which he hath promised: And every Believer ought to say with *St. Paul*, 2 *Tim.* 4. 18. *The Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom.* And to accuse those who are assured of their salvation, and of perseverance, of rashness, is to accuse *David*, *Asaph*, *Iacob*, *Iob*, *Paul* and others saints, who were assured that they should not be greatly moved, *Psal.* 62. 2. *But that after God had guided them with his counsel, he would receive them into glory.* Psal. 73. 25. *That they should see God with their eyes.* Iob 19. 27. *Who have waited for the salvation of the Lord.* Gen. 49. 18. *And who were perswaded that neither death nor life, should separate them from the love of God,* Rom. 8. 37.

Q. *You speak of some priviledged saints, Prophets and Apostles which might have a Revelation of their Salvation; but it follows not that other Believers must have such assurance.*

A. It doth not follow, since that these saints had not this assurance by an extraordinary Revelation of their Salvation; but that it was built upon the goodness of God, the stability of his promises, and upon the efficacy of the death, and intercession of Iesus Christ, which are Motives and considerations common to all Believers.

Q. *Have Believers always this assurance?*

A. No, For faith hath its weaknesses and distempers; and according as sin and the flesh predominates, Faith and Assurance diminishes; but at last, Faith becomes victorious.

Q. *But may one be deceived in this aſſurance, and take carnal ſecurity for true faith and aſſurance?*

A. I grant ſome may deceive themſelves; but from thence it follows not, but that True Believers may know they have a True Faith, otherwiſe *St. Pauls* Exhortation was in vain, 2 *Cor.* 13. 5. *Examine your ſelves whether you be in the faith*: if it cannot be known by Examination.

Q. *By what marks do you certainly know true faith?*

A. By its Effects, as a Tree by its fruits, *Mat.* 7.16. If it worketh by love, *Gal.*5. 6. If it produces in us the love of God, and diſeſteem of the World, ardour and pleaſure in praying to God, and zeal for his Glory: And beſides theſe Teſtimonies, a Believer *hath the ſpirit of God, which beareth witneſs with our ſpirit, that we are the children of God,* Rom. 8. 16. *Which ſealeth us unto the day of redemption,* Eph. 4. 30, and *who is the earneſt of our Inheritance, untill the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory,* Eph. 1. 14.

Q. *This Doctrine ſeems to inclime men to be licentious? for every one may ſay, If I have aſſurance of ſalvation, what need I imploy my ſelf in good works?*

A. This is the Thought of a profane perſon, and not of a child of God; for none can promiſe themſelves ſalvation without good works. We know not our Election by Election, but by the Examination of our conſciences; Therefore *St. Peter* 2 *Ep.* 1. 10. compared with *v.* 5,6,7,8. Would have us give diligence to make our calling and election ſure by good Works. And the holy Ghoſt, Who *is the ſpirit of adoption in the hearts of believers,* is alſo the ſpirit of holineſs: And in witneſſing to them that they are the children of God, he giveth to them alſo ſuch holy Motions and Affections.

Q. *Yet in the Scripture we are often exhorted to fear and trembling,* Pſal. 2. 11. Serve the Lord with fear, and rejoyce with trembling. *And* Ph. 2. 12. *St. Paul would have us work out our ſalvation with fear and trembling. And* 1 Cor. 10. 12. Let him that thinketh he ſtandeth take heed leſt he fall.

A. By theſe words we are not exhorted to diſtruſt, but to a reverend fear, and to walk before God with an holy care and fear, leſt we ſhould offend him. And this fear of

of God is so far from being prejudicial to the confidence we ought to have in the goodness of God: and to the assurance of Salvation? that on the contrary, it is an effect of Faith, and a most assured indication, that our Assurance is not a carnal security, but sincere and right; and in this fear Believers walk on to the salvation that we wait for, *Ier.* 32, 40. *Acts* 9. 31.

SECT. XXXIII.

Of sin, and if all men are sinners.

Q. *WHat is sin?*

A. Whatsoever is contrary to the Law 1 *Ioh.* 3. 4.

Q. *Are all men defiled therewith?*

A. Yes, Except only Iesus Christ, who is the Lamb without blemish, 1 *Pet.* 1. 19. *For if we say we have no sin, we are liars, and the truth is not in us,* 2 Iohn 1. 8. *In many things we offend all,* Iam. 3. 2.

Q. *Yet the Scripture gives testimony to many believers that they have walked without reproach in the commandments of God, that they have been holy and righteous, and have loved God with all their heart; as* David, Iob, Zacharia *and* Elizabeth?

A. These things are not said of them, because they were without sin, for the Scripture it self giveth us an account of great sins committed by them: as of *David's* Adultery, *Zacharia's* Distrust, *Iob's* Murmuring; but because they walked in the integrity of Conscience, and gave themselves with all their heart and power to serve God.

Q. *In what sense then are believers called just and holy?*

A. They are called just and righteous, because the Righteousness of Iesus Christ is imputed to them, *Rom.* 1. 17. and they are accepted of God as righteous themselves. Secondly, They are called righteous in opposition to the wicked, which the Word of God calls *workers of iniquity.* Thirdly, They are particularly called holy, because God sanctifies them by his spirit, and consecrates to them his service, and calls them to be saints, *Rom.* 5. 17. &6. 17.

Q. *Why doth* David *say then,* Ps. 18. 24. *That God hath recompensed him according to his Righteousness, and according to the cleanness of his hands?*

A.

A. He speaks so to maintain the innocence of his carriage in respect of *Saul* and his other enemies which persecuted him without cause: but when he speaks of his Righteousness before God, he prays, *That he would not enter into Judgement with his Servant, for in thy sight, say he, shall no man living be justified.* Psal. 143. 2. and Psal. 130 3, 4. *If thou, Lord, shouldest mark iniquity, O Lord who shall stand? But there is forgiveness with thee, that thou mist be feared.*

Q. *Notwithstanding, St.* Paul *speaks of perfect men,* Phil. 3. 15. *Let us therefore, as many as be perfect be thus minded.*

A. S. *Paul* calls not them perfect in respect of their fulfilling of the Law; but in respect of the perfection of their growth, and advancement in the knowledge of God and therefore he opposed, 1 *cor.* 14. 20. perfect men to children; *Be not children in understanding, but be ye children in malice, but in understanding be ye men,* in the original, *be ye perfect.* And the Apostle, *Heb.* 5. 14. says, *That strong meat,* that is to say, *solid Doctrine, belongeth to them that are of full age*; even those, who by reason of their use, have their senses exercised to discern both good and bad.

SECT. XXXIV.

Of Venial and Mortal Sins.

Q. *What doth sin deserve?*

A. Death; *The soul that sinneth shall die,* Ezek. 18, 4.

Q. *Yes indeed, for mortal sins: but there are venial sins, which are of so small importance, that it would seem that they merited not to be punished with death.*

A. The Word of God makes no such distinction, it shews us indeed that some sins are more grievous than others; *and that he who knoweth his Masters will, and doth it not, shall be beaten with many stripes*; but it shews us likewise that all sins without exception are by nature, worthy of death, *Romans* 6. 23. *The wages of sin is death.* And our Saviour tells us, *Matthew* 12. 36. *That for every idle word that men shall speak, they shall give account thereof in the day of Judgement:* and Mat. 5. 22.

That

That he who called his Brother Fool, is worthy, or in danger of hel-fire; which are the sins that now are thought to be the most venial. But there is no sin venial before God, since thereby his infinite Majesty is offended, and his Law infringed. All sins are mortal to the impenitent, and all are venial and pardonable to those that repent.

Q. *It will seem notwithstanding, that S.* Iohn *makes that distinction in his* 1 Epist. 5. 16. *There is a sin unto death, and there is a sin not unto death.*

A. By sin unto death, he doth not mean every sin that deserves death, but the blasphemy against the holy Ghost, for he would not have us pray for him that sinneth this sin unto death. Now it is evident that we ought to pray for them that have committed mortal sins, and sins worthy of death; but S. *Iohn* would not have us to pray that God would pardon the sin against the holy Ghost, because Iesus Christ tells us, *Matthew* 12. 32. *That it shall not be forgiven neither in this world, nor in the world to come.*

Q. *VVhy is this sin never to be forgiven?*

A. Not because it is too great for the infinite Mercy of God to pardon, but because it is a sin that the wicked never repent of, but is always accompanied with hardness of hears even to the last.

SECT. XXXV.

Of works of Supererogation.

Q. *CAn we do more good then God hath commanded?*

A. We acknowledge our selves so far from being able to do more good than God hath commanded, that we feel our selves uncapable of doing that which he hath commanded us to do; *as to love him with all our hearts, and with all our strength*; and who can love him more? and *Ph.* 4. 8. We are commanded *to do all things that are honest, just and praise worthy*: It is impossible then to do any things that are honest, just, or *worthy of praise*, that are *not* commanded. And *Iesus Christ* says, *That He came only to do the will of the Father.* Therefore they that think they can do more than the will of God, think themselves better than *Iesus Christ* himself.

Q.

Q. *But there are counsels of perfection which are not comprehended in the Law; which if a man do, he doth more then God commands him; and notwithstanding they are works pleasing to God, as to give our goods to the poor, and for a Minister not to take any reward for his labour, when he may be without it, for a chast person not to Marry, that he may serve God withlesse distraction.*

A. To that I say, That those counsels are from God, and are the suggestion of his Spirit, and are not only counsels but commands, and a man that finds himself called to do those things, would sin greatly if he did resist, for God counsels nothing but what he commands, and therefore the commandments of God are called also his counsels: *The Pharisees* because they rejected *Iesus Christ* and his Baptism are condemned, because they had rejected the counsel of God, *Luke* 7. 30. and *Prov.* 1. 25. *Wisdom pronounces sentence of condemnation against them that set at nought her counsel.*

Q. *What think you of the works of Supererogation and counsels of the* Romish *church, by which they pretend to merit a degree of glory in heaven above others, as that of voluntary poverty and Monastical Obedience, and perpetual abstinence from certain meats.*

A. That they are works displeasing unto God, because he hath neither counselled nor commanded them, and they are so far from meriting a degree of glory above ordinary, that they deserve punishment, for the Law being the most perfect Rule of our duty, to go beyond it, is to transgress, and to them it shall be laid, who hath required these things at your hands? *Isa.* 1. 12. *And in vain do they worship me, teaching for Doctrines the commandments of men,* Mat. 15. 9. *For whatsoever is not of Faith is Sin,* Rom. 14. 23.

Q. *But our Lord seems to give a more perfect counsel than the commandments of God, for to the young man that said he had kept from his youth all the commandments of God, Iesus Christ gives this counsel,* Mat. 19. 21. *If thou wilt be perfect, go and sell that thou hath, and give to the poor, and thou shalt have treasure in heaven?*

A. I answer first, That this counsel was a command to this young man; therefore if he had done it, he had done no work of Supererogation, but only that which

was

was commanded him, beſides Ieſus Chriſt doth not give him this counſel to oblidge him to do ſomething more perfect than the Law he thought he had fulfilled; but to diſcover his preſumption and to manifeſt that he boaſted in vain that he had kept the Law from his youth, ſince his heart was ſo ſet upon riches, that he would not part with them for the ſervice of God.

Q. *Why then doth the Goſpel tell us, that* Ieſus *Chriſt loved him?*

A. This love did not imply that he had no ſin, for Ieſus Chriſt loved ſinners, and died for them, but it was a love of compaſſion toward this young man, in whom he knew there were ſome endeavours that deſerved praiſe, and ſome fear of God.

SECT. XXXVI.

Of Repentance.

Q. *What is Repentance?*

A. A ſerious diſpleaſure for having offended God: accompanied with a firm reſolution turning from ſin, from whence follows a true amendment of life; *Act.* 3. 19. *Repent ye therefore, and be converted, that your ſins may be blotted out.*

Q. *Into how many parts doth the church of* Rome *divide Repentance?*

A. Into four parts; contrition, confeſſion, abſolution and ſatisfaction.

Q. *Is this a good diviſion?*

A. No, For Abſolution can be no part of Repentance, for it is not a thing done by the ſinner, but conferred by the Paſtor: and ſatisfaction, which they make to conſiſt in undergoing ſome Penalties that the Prieſt enjoyns them after Abſolution is an humane invention, of which there is no ground at all in the word God.

Q. *Do you approve of contrition?*

A. Yes, provided they do not make it conſiſt in external things; as knocking their breaſt, and ſaying *me culpa*, nor that they imagine that they merit pardon by it: but that it conſiſt in having a contrite heart, and humbled by reaſon of their grief for ſin, & filled with that ſorrow which worketh

worketh repentance to salvation not to be repented of. which S. *Paul* speaks of, 1 *cor.* 7. 10. and which is the contrition *David* extolls so much, *Ps.* 51. 17. The sacrifices of God are a broken spirit, a broken and contrite heart, *&c.*

SECT. XXXVII.

Of Auricular confession.

Q. *What say you of confession?*

A. That it is necessary to salvation to confess our sins to God, *Pro.* 28. 13. *He that covereth his sins shal not prosper: but whoso confesseth and forsaketh them shall have mercy*: and 1 *Ioh.* 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Q. *May not confession be made to pastors of the church?*

A. Yes, we should have sinners that have scandaliz'd the church by some great sins, to confess and testifie their Repentance before the assembly of Pastors and Elders. 2. That a sinner who finds his conscience burdened with some great sin should confess it to his Pastour to ease his oppression, and by this seek consolation and assurance of the forgivenness of his sins: after this manner they came to *Iohn Baptist*, Mat. 3. 6. confessing their sins.

Q. *What do you blame then in the private confession of the church of* Rome?

A. 1. That it is tirannical, and a torture to the consciences of the People, obliging them upon pain of damnation to pour forth all their thoughts in the ear of a man, to discover unto him not only all their sins, but likewise all the circumstances which vary the nature of sin, of which if they omit any thing knowingly, their confession is without fruits, and their Absolution void, which obliges man to a thing impossible, and which the word of God obliges him not to. 2. That they confess their sins to saints. 3. That by their confession they pretend to merit salvation.

Q. *But* S. Iames *Obliges thereunto.* Iames 5. 16. confess your faults one to another, and pray one for another.

A.

A. He says confess one to another, and not to the Priest, he speaks of a mutual Confession that Believers should make one to another of their reciprocal offences, even as they ought to pray unto God one for another.

SECT. XXXVIII.

Of Absolution.

Quest. *HAve Priests power to absolve from, and to pardone sins?*

A. Priests being criminal themselves, have no Authority to remit Crimes, and to exempt those that are Criminals with them from punishment. There is none but God, to speak properly, that can forgive sins, for he only is the Party offended, as *David* says, *Psal.* 51. 4. *Against thee only have I sinned.* It is God alone that is the *soveraign Lawgiver* to save or to kill, according to his good pleasure, and to inflict punishments upon the Transgressors of his Laws, there being none but he only that knows the sincerity of the Sinner's Repentance, so none but he can absolve the Penitent: *It is I, says the Lord,* Isa. 43. 25. *even I am he that blotteth out thy Transgressions for mine own sake, and will not remember thy Sins.* Therefore the Pharisees were in the right to conclude, when Jesus Christ forgave the Sins of him that was sick of the Palsie, *Mar.* 2. 7. that *he did attribute to himself a divine power.*

Q. *Nevertheless, Jesus Christ promised to his Apostles, and in them to all Pastors, that whosoever sins they remitted, they should be remitted:* Joh. 20. 23.

A. Pastors remit and retain, tie or untie, not by Princely Authority of Jurisdiction, but by Ministerial Declarative Authority, as Herauld and Ambassadors for Christ declaring from him forgiveness of sins to those that Repent and Believe in Jesus Christ, 1 *Cor.* 5. 20. And declaring on the contrary the wrath of God against the Unbelieving and impenitent, besides they pardon and remit sin with respect to the Ecclesiastick Censure that they impose or mitigate as they find expedient for the humiliation or consolation of the sinner.

Q. *When*

Q. *When Iesus Christ says, whose sins ye remit they are remitted; doth he not give Pastors authority without limitation, insomuch that God obliges himself to ratifie all kind of absolution or condemnation that they pronounce to sinners?*

A. No, For God obliges not himself to ratifie all sorts of sentences and judgments of Pastors which are very often rash and contrary to justice and charity, but this general sentence must be understood with the same restriction that the general promise that Iesus Christ made us, *Iohn* 16. 23. *That whatsoever ye shal ask the father in my name, he will give it you*; to wit, when the things we ask are necessary to salvation, and according to his will: so God promises to ratifie the absolution and pardon that Pastors pronounces, when it is done according to his word, and when they assure penitent souls of the forgiveness of their sins.

SECT. XXXIX.

Of Satisfactions and Indulgences.

Q. *HAth a Pastor power when he giveth absolution to a sinner, to impose any pennance upon him, as almes deeds, Fasting, and such like things, to make satisfaction for his sins, for which he hath received absolution upon his confession?*

A. No; for the word of God teaches us on the contrary, that God pardons us all our sins only for Christs sake, *colos.* 2. 13. And our Saviour when pardoned the Woman taken in Adultery, did not inflict any punishment upon her, but only said to her, *go and sin no more*, Ioh. 8. 11. Besides it is a great abuse to impose alms, praying and fasting as a punishment, which are good works, and ought to be done with pleasure and delight.

Q. *What do you believe concerning the Indulgences of the Church of* Rome, *and of the treasure of the Church from whence the Popes draw the superabundant satisfaction of Iesus Christ, and of the Saints for the comfort of Sinners in this life, and the Dead in Purgatory?*

A. That this Doctrine is nothing but a chimera, and an invention of the covetousness and ambition of the Pope to rule over the consciences & purses of Christians; those

thoſe pretended favors not being communicated but to thoſe that ſtretch forth their helping hand, as they ſpeak: and I acknowledge no other ſatisfaction but the free Redemption of my Saviour, nor any other Indulgences, but the Mercy of God; which pardons all our Offences freely for Ieſus Chriſt's ſake.

SECT. XL.

Of the Sacraments.

Q. *WHat is a Sacrament in the Chriſtian Church?*

A. It is a viſible Sign inſtituted by Ieſus Chriſt in his Church, for to repreſent his Perſon, his Death, and his Graces that he hath purchaſed for us by his death.

Q. *How many ſuch Sacraments do you acknowledge?*

A. Two: Baptiſm, and the Lord's Supper.

Q. *Why do you acknowledge no more?*

A. Becauſe that in reading of the Goſpel, I ſee only theſe two inſtituted in the Church.

Q. *Yet the church of* Rome, *beſides theſe two, believes five others; Confirmation, Pennance, Marriage, Extream Unction, and the Sacrament of Orders?*

A. I cannot acknowledge them for Sacraments, becauſe they have not the conditions neceſſary to the lawful Sacraments of the chriſtian church.

Q. *What are the conditions of a lawful Sacrament?*

A. 1. That it be inſtituted by Ieſus Chriſt. 2. That it be a viſible ſign of an inviſible Grace. 3. That it repreſent Ieſus Chriſt and his Graces. 4. That they be common to all believers. 5. That it be conferred by a lawful Paſtor.

SECT. XLI.

Of Confirmation.

Q. *WHat is the Sacrament of Confirmation?*

A. It is a Sacrament of the church of *Rome*, which cannot be reiterated, and done by a Biſhop; which Biſhop greaſes the face of a child in form of a croſs, ſaying in Latine, *I mark thee with the mark of the croſs*

and confirm thee with the Crisme of Salvation, in the N of the Father, and of the Son, and of the Holy Ghost. A the end of this Sacrament is, as they say, that the Christ may be confirmed in the Faith, and be made a comp Christian, and they would even have this Sacrament served with greater veneration than Baptism, as be done by a more worthy Person, *viz.* a Bishop, *and wh hath a greater vertue than baptism.*

Q. *Why do you not acknowledge this to be a lawful Sac ment?*

A. Because Iesus Christ hath not instituted it, an see no ground for it in the Word of God, and it is an e tream rash impiety to forge in the church a Sacrament which they attributed more vertue, and give more Re rence than to Baptism.

Q. *We see the that Iesus Christ put his hands upon ch dren,* Mat. 19. 13. *and the Apostles laid their hands on p sons Baptized, before they might receive the holy Ghost,* A 8. 16, 17. and 19. 6.

A. This laying on of hands is no Sacrament of t Christian Church, but a Ceremony always used to tho that were blessed, or received to any office in the church: *Iacob* laid his hand upon *Ephraim* and *Manasseh*, when blessed them *Gen.* 48. 14. *Moses* on *Iosuah*, *Num.* 27. 2 The Apostles upon those for whom they implored gra from God and the assistance of the holy Ghost: but that there was nothing done like what is done in Confi mation, neither as to the sign nor as to the words. In th Reformed Churches, the laying on of the hands is sti observed at the ordination of Ministers, to the end implore the grace of the Holy Ghost for them, but it not for that a Sacrament of the Church.

SECT. XLII.

Of the Sacrament of Penitence.

Q. *Why do you not acknowledge Penitence for a sacra ment of the christian church?*

A. Because 1. Iesus Christ hath not instituted it: fo Repentance hath always been necessary, since sin, and a agreeable to God before Christ came into the World a since

since. 2. It is an absurd thing to make a Christian vertue sacrament and exteriour sign. 3. In Confession, Contrition and Satisfaction, there is no material sign visible to represent to us any invisible grace in Iesus Christ. 4. These three parts of their Penitence are not conferred by the Pastour, but are the exercise of the person Repenting. 5. This pretended Sacrament is not conferred in the Church as other Sacraments, but it is practised by the sinner privately.

Q. *They will tell you that in absolution there is a visible sign of an invisible grace: That in the Priests absolution there is a certaine sign of the interior absolution that God granteth to a sinner.*

A. I say to that, 1. That if the sign be only in absolution, 'ts not in Penitence, for absolution is no part of Penitence, for Penitence is in the Sinner, and absolution is given by the Pastor. 2. That in Absolution there is no visible Sign. 3. If words may be called visible Signs, then all the clauses of the Gospels Sermon, may be called Sacraments.

SECT. XLIII.

Of Marriage.

Quest. *WHy do you not acknowledge Marriage for a Sacrament?*

A. 1. Because it was not instituted by Iesus Christ, for Marriage was Lawful before his coming, and was instituted even before Sin. 2. It cannot be a Sacrament of the Christian Church since Marriage is lawful even among *Pagans*. 3. There is not in Marriage any material visible sign, not any word added to the Element; the consent of parties being that makes Marriage, for it is not properly the Minister that Marries, he only stipulates publickly the mutual obligations and consent of the parties. 4. It is not (according to the opinion of the *Roman* Church) common to all Believers; since Priests ought not as they say to partake thereof: And it is an absurd thing that it should be a Sacrament of the People, and a Pollution and Sacriledge to the Priest.

Q. It

Q. *Yet* St. Paul *calls Marriage a Sacrament, Eph.* 5.32. This Sacrament is great.

A. These words are so in the vulgar *Latine* version, but in the *Greek* it is, *This Misterie is great*, and he speaks not there of Marriage, but of the Vnion between Christ and his Church for the Apostle adds *But I speak concerning Christ and his Church*, Likewise it is to be observed, That the *Latine* version usually turns the word *Mistery* into that of *Sacrament*, and calls the Mistery of Godliness, God manifested in the flesh, a great Sacrament of godliness, 1 *Tim.* 3.16. And the mistery of the Woman, the Sacrament of the Woman, *Rev.* 17.7.

Q. *Yet in this passage St.* Paul *teaches us that Marriage is a figure of the spiritual Marriage between Christ and his church?*

A. It is true, but every Figure and comparison that the Scripture uses to represent to us the spiritual graces of God, and the union of Iesus Christ and his Church are not Sacraments, otherwise a Vine, the Light, a Door, a Shepherd, and such like comparisons that Iesus Christ did use should be sacraments of the Christian Church.

SECT. XLIV.

Of Extream Vnction.

Q. *WHy do not you acknowledge the anointing of the sick for a sacrament of the church? since St.* Iam. 5. 14. 15. *recommends it?* Is any sick among you, let him call for the Elders of the church and let them pray over him; anointing him with oyle in the Name of the Lord; and Mark 6. 13. *We read that the Apostles anointed the sick with oyle and healed them?*

A. This anointing was not an ordinary Sacrament, and ought not to be continued in the Church, because it was done to be a sign of miraculous healing as appeareth by these two passages, in which health followed this anointing; since the gift of healing is ceased; it is necessary that the sign and sacrament cease likewise, therefore anointing now, nothing but an unprofitable Ceremony not being practised for the healing of the sick; but on the contrary, when the sick is near to death; and therefore they call it Extream Vnction.

SECT.

SECT. XLV.

Of the Sacrament of Orders.

Q. *WHy do you not acknowledge Orders for a Sacrament?*

A. 1. Because, according to their account, there are seven different sorts of Orders, there must then be thirteen Sacraments in stead of seven. 2. Because, it is not common to all Believers, but particular to Ecclesiastical Persons only. 3. Because there is no material sign in it. 4. It doth not represent to us the death of Iesus Christ, and his Benefits. 5. The greatest part of these Orders was not instituted by Iesus Christ; as Porters, Exorcists, Acolyts, Vnder Deacons. 6. It is a great absurdity to make a Sacrament of the ordinary Offices in the church.

Q. *May not the Imposition of Hands upon a Pastor, to establish him in his Office, be called a Sacrament; since it is a visible sign of an invisible Grace, to wit, the Grace of the holy Ghost?*

A. It may be called a Sacrament, but not in the same sense that Baptism and the Lord's Supper are; for this Imposition of *hands* is not a sacred sign of the Covenant of God in Iesus Christ, it is not common to all Believers, and it cannot be a Sacrament of the New Testament, since it was practised under the Old, *Num.* 27. 23. *Deut.* 34. 9.

Q. *Do you believe that the conferring of Orders upon a man imprints such an indelible character upon his soul, that the flames of hell cannot efface it, or raze it out?*

A. I believe this character is a vain imagination; and I know no other character that is printed upon the Soul, but that of the spirit of God, whereby the Elect are sealed to the day of Redemption, *Eph.* 2. 1, 3. and 4. 30.

SECT. XLVI.

Of the Order of Priesthood.

Q. *WHat think you of the order of Priests?*

A. If the name of Priest, from Presbyter, be taken as it was in the time of the Apostles, for an Elder, or

or Pastor, whose office is to instruct and lead the flo
Iesus Christ, as S. *Peter* exhortes the Elders in his
Epistle, 5. 1. This order is very lawful, and institute
Iesus Christ. But if by Priest they understand a sacri
of the body of Iesus Christ, I hold that order to be
lawful, and an invention of men.

Q. *Why do ye esteem it such?*

A. Because no man taketh this honour of Priesth
unto himself, but he that was called of God, as was A
Heb. 5. 4. It is rashness then to look on themselves
Priests, without producing any Authority from the w
of God for the institution of this order. S. *Paul*, *Ep*
4. and 1 *cor.* 12. 28. *Rom.* 12. where he reckons
Offices of the Church, says not a word of this: And
the *Hebrews*, in all his Epistle, in which he treats expre
and at length of the Priesthood of the Christian Churc
speaks not of any other Priest of the Body of Christ, b
Christ himself, who offered himself to God by his Et
nal Spirit, *Heb.* 19. 14. It is also to be considered that t
Apostle *Heb.* 7. gives two reasons for abolishing t
Priesthood of the Law, which destroys also that which
now Established, the one is, that the Priests were subject
death, the other that they were obliged to sacrifice first f
their own sins, and then for the sins of the people: Prie
being then still Mortals and Sinners, ought to be abolis
ed: Besides the Sacrificer being more excellent than t
Sacrificed, and he who Sacrifices more powerful an
more excellent than the Victims; it is too bold an inte
prise to pretend to Sacrifice Iesus Christ, for it is to mak
themselves greater and more excellent than Iesus Chri
himself.

Q. *They pretend notwithstanding to prove their Priest
hood by these words of Iesus Christ,* Do this in remembe
rance of me.

A. But they do it without ground, for First, Since Ie
sus Christ by these words instituted the Sacrament of th
Lords Supper, what appearance is there that by the sam
words he should institute another Sacrament. Secondly
Iesus Christ in these words commands his Disciples to d
afterwards that which he had ordered them to do the
(*viz.*) to take and eat; now to take and eat is not sa
crifice. Thirdly, Moreover, he commands to do this i
remembe

remeberance of him: Now, it is absurd to take and sacrifice a person in remeberance of him for we remember things absent.

Q. *Yet the holy Scripture speaks of other Priests under the New Testament than Iesus Christ, for St.* Iohn *says,* Rev. 1. 6. *that* Iesus Christ hath made us Kings and Priests unto God and his Father. *And in* 1 Pet. 2. 9. S. Peter *calls us* a Royal Priest-hood.

A. It is greatly to be observed, that this Title is given indifferently to all Believers, and never particularly to Priests: and Believers are called Priests, because, as we are taught in 1 Pet. 2. 5. *They are an holy Priesthood to offer up spiritual sacrifices acceptable to God by Iesus Christ.*

Q. *And what are these Sacrifices?*

A. Good Works, Prayers, Praises and Thanksgiving; *Heb.* 13. 15. Alms and Repentance; *Ps.* 51. 19. And *Ro.* 12. 1. *Present your bodies a living sacrifice, holy, acceptable to God: which is your reasonable service.*

SECT. XLVII.

Of the Sacrifice of the Mass.

Q. *DO you believe that in the Mass the Priests offer the Bodie of Iesus Christ a Propitiatory sacrifice for the Living and the Dead?*

A. As I acknowledge no other Priest in the Church but Iesus Christ, who is a Priest forever, after the order of *Melchisedeck*, *Psal.* 110. 4. Also I acknowledge no other Propitiatory sacrifice for sin, but the death of Iesus Christ, who hath loved us, and hath given himself for us an Offering and Sacrifice to God, for a sweet smelling savor, *Ephes.* 5. 2.

Q. *Why do you not acknowledge any other?*

A. Because the Word of God makes no mention of any other under the Gospel, And the Apostles to the *Hebrews*, who writes an Epistle, expressly to teach us by what sacrifice sins are truly expiated, and the sacrifices of the Law fulfilled, mentions no other but the blood of Iesus Christ, who by his Eternal, Spirit, offered himself to God to purchase for us an Eternal Redemption:

demption: yea, he tells us expresly, that Iesus Chr offers not himself often, *Heb.* 9. 25, 26. And that, as it "appointed for men once to die, and after this, the jud ment; so Christ was once offered to bear the Sins of Ma *Heb.* 9. 27. 28. That by one Offering he hath perfect for ever them that are sanctified through the *offering of t body of Iesus Christ once for all, Heb.* 10. 10.

Q. *It is true, he offered himself but a bloody sacrifice, b he offers himself an unbloody sacrifice every day at the Mas*

A. This distinction is not found in the Word of God neither is there any propitiatory sacrifice without shed ding of blood, *Heb.* 9. 22. Without shedding of blood i no Remission.

Q. *It is only by death of Iesus Christ that forgivenesse o Sins is purchased for us; but by the Mass, as by an Applicatory sacrifice of the former, it applied to us the Propitiation o sins?*

A. I answer to that, That it is not needful that Iesus Christ die again, that his death may be applied to us; neither is it needful that he be sacrificed again, that his sacrifice may be applied to us. God hath appointed other means than the Mass to apply the death and Sacrifice of Iesus Christ unto us, *viz.* the preaching of the gospel, sacraments and faith.

Q. *But if Iesus Christ is not offered every day, wherein consists his everlasting Priesthood after the order of* Melchisedeck?

A. The Apostle to the Hebrews makes it to consist in two things; 1. In the perpetual Efficacy of his blood once offered on the cross, & therefore it is said, *Heb.* 12. 24. that *his blood speaketh better things then that of* Abel. 2 In that being entered into the holy place, according to the Office of the High Priest, he interceeds continually for us, *Heb.* 7. 24, 25. *This Man, because he continueth ever, hath an unchangeable Priesthood; wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them.*

Q. *They alledge, for the sacrifice of the Mass, that which is said,* Gen, 14. 18. *that* Melchisedeck *sacrificed Bread and Wine.*

A. If it were so in this passage as it is alledged there could nothing be gathered from it, but that the Priests according

according to the order of *Melchisedeck* should offer Bread and Wine, and not the Body of Iesus Christ. But this passage is not well Translated; for in the Hebrew it is not that *Melchisedeck* sacrificed, but that he brought forth, or presented Bread and Wine, and that to *Abraham*, for to refresh him and his people, and not to God in sacrifice.

Q. *They prove likewise the sacrifice of the Mass, by* Mal. 1. 11. *From the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name, and a pure offering.*

A. In all this passage there is nothing spoken of the sacrifice of the body of Christ, but the Prophet speaking of the calling of the Gentiles, fortels that every where a pure Offering should be offered unto God; for so the Word of God calls the preaching of the Gospel, Prayers and Alms, and such like good works, which are spiritual sacrifices acceptable to God, through Iesus Christ, 1 Pet. 2. 5.

Q. *What answer you to that which the Apostle says,* Heb. 13. 10. We have an altar whereof they have no right to eat which serve the Tabernacle?

A. That by this altar is meant the sacrifice that is spoken of in all the Epistles, *viz.* the death of Iesus Christ, and not the sacrifice of Mass, of which there is no mention made.

Q. *Of what sacrifice then speaks the Apostle besides the sacrifice of Iesus Christ, when he says,* Heb. 9. 23. *That it was necessary that the heavenly things should be purified with better sacrifices than those naming more than one?*

A. He speaks only of the sacrifice of Iesus Christ, more excellent than all the sacrifices of the Law, and names it sacrifices, putting it in the plural: 1. Because of his opposing it to the ancient sacrifices of the Law. 2. Because of its Excellency; so *David* calls Repentance, *Psal.* 51. 17. *The sacrifices of God,* and *the most holy place*, in Greek is called, *holy places*; *The right hand of God,* is called *right hands.*

Q. *May not the Lords Supper be called a sacrifice?*

A. Yes, in the same sense that Alms and good works are called sacrifices, not propitiatory, but congratulatory, or a Thanksgiving sacrifice. It may also be called a

sacrifice, because it represents the sacrifice of Iesus Christ death, even as the sacraments take the name of the thing they represent.

SECT. XLVIII.

Of Baptism.

Q. *What doth Baptism represent to you?*

A. Two washings: 1. The washing of our justification, which consists in the forgiveness of our sins 2. The washing of Regeneration, which consists in our being renewed spiritually by the holy Ghost.

Q. *Are those graces communicated by Baptism, Ex opere operato, as they speak in schools, by the thing done? that is to say, by the bare Action of the sacrament, without the disposition of him that receives contributing thereunto?*

A. No, But by the power of the holy Ghost, in them who have Faith and Repentance: for as it was not the blood of the Heifer that purified the conscience, neither is it the Water of Baptism, but the Blood of Iesus Christ that cleanses from Sin: and therefore Baptism is called, 1 Pet. 3. 21. *A figure, which saves us, not the putting away the filth of the flesh,* says the Apostle, *but the answer of a good conscience towards God, by the resurrection of Iesus Christ.*

Q. *Why then are children baptized which are not capable of faith and repentance.*

A. Because having an interest in the covenant, they ought also to receive the sign thereof, Acts 2. 28, 29. *Be ye Baptized, every one of you, in the name of Iesus Christ, for the remission of sins; for the promise is unto you, and to your children.* But these children when they come to Age must apply to themselves the promise made to them in Baptism, or else the Sacrament will serve only to aggravate their condition.

SECT.

SECT. XLIX.

If Original sin continues after Baptism.

Q. HAth Baptism that efficacy wholly to efface or abolish original sin; so that after Baptism there remains in man no sinful corruption?

A. No, For experience shews that children have perverse inclinations, and are sinners after Baptism; and if they were not sinners, they would not die; for says the Apostle, *The wages of sin is death*, Rom. 6. 23. And S. *Paul*, who was circumcised, and after that baptized, grants that sin dwelt in him, and that he was sold under sin, *Rom.* 7. 14, 19. The *Romanists* themselves confess in the council of *Trent*, that Lust continueth after baptism: Now if we believe S. *Paul*, lust is sin, *Rom.* 7. 7. *I had not known lust, except the law had said, Thou shalt not covet*

Q. *But how often doth the scripture tell us, that we are baptized to the remission of sins, & that we are therein washed from our sins?* Acts 22. 16.

A. We do receive forgiveness of sins therein: and to those that believe in Iesus Christ, their sin shal not be imputed, but that doth not hinder, but after Baptism our corruption doth continue, more or less, even til death.

SECT. L.

Of the necessity of Baptism.

Q. *IS Baptism so necessary to salvation, that without it we cannot be saved?*

A. Baptism is necessary to salvation when it may be had, and this holy sacrament ought not to be neglected; but to exclude from salvation a person who could neither have time nor the opportunity to be baptised, or a child whole sudden death hath prevented Baptism, is a cruel Doctrine, and contrary to the goodnesse of God, who Tyeth not his Grace to exterior Elements, and maketh not the Salvation of Children to depend upon the negligence of their Parents.

Q. *Nevertheless, Jesus Christ say: to* Nicodemus, *John 3. 5. Except a man be born of the water and of the spirit, he cannot enter into the kingdom of God.*

A. Jesus Christ doth not mean the material water of Baptism, but the Grace of the Holy Ghost, which is often, both in the Old and New Testament, called water. *Is. 44. 3. I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed:* And Jesus Christ promised to give them that believe on him *a well of water springing up into everlasting life.* John 4. 14. By those words Jesus Christ doth not shew *Nicodemus* the necessity of being Baptized, since he was already circumcised, but the necessity of being Regenerated, that he might enter into the Kingdom of Heaven.

SECT. LI.

Of the Lords Supper.

Q. *For what end did Jesus Christ institute the sacrament of the Lords Supper?*

A. That it might be a memorial of his death, as S. *Paul* Teacheth us, 1 *Cor.* 11. 26. As often as you eat this Bread, and drink this cup, ye do shew the Lords death till he come. And himself when he Instituted this Sacrament, saith, *This is my Body which is broken for you, this do in remembrance of me,* 1 Cor. 11. 24.

Q. *Do you believe that Jesus Christ when he says,* This is my Body, *changed the bread substantially into his true Body, and was pleased, that as often as the Pastors should pronunce these words, they should Transubstantiate the Bread and Wine into his Body?*

A. No, for since reason and faith Teaches me that there is no change of substance in those signs, sight, taste, touch and smel, assure me that it is true Bread and Wine; reason tells me that a humane body cannot be inclosed in Breads *accidents*, and that *accidents* subsist without their subject, and when it is destroyed; that it implys a contradiction, that one Body can be in Heaven and in Earth, at the same time, and not in the middle space: that it can have all its parts and dimensions in one small point,

point, and be more spiritual than a spirit. Briefly, Faith which Teaches me that Iesus Christ hath an hamane nature like to ours in all things, *sin only excepted*, permits me not to believe that Iesus Christ hath a Body invisible, impalpable, without dimensions, without voice or motion: faith perswades me that Iesus Christ is in Glory at the Fathers right hand, permits me not to believe that his Body is on Earth, subject to be trodden under foot by Infidels, taken away by Thieves, eaten by Mice, and suffer: now he is in Glory, more reproach than ever he suffered during his humiliation here below; in a word, faith which Teaches me *That the Heaven must receive him until restitution of all things*, Act. 3. 21. *And that we have the poor always with us, but that we have not him always*, Mat. 26. 11. *That he hath left the world, that he is gone to his Father*, Ioh. 13. 1. & 16, 17. & 14. 3. Hinders me from believing that he is here again on the Earth, shut up in a pix, *Mat.* 24. 26. *If any shall say, behold he is in the secret chambers, believe them not*? The *Greek* word signifies *ciboires*, i. e. The boxes wherein the Sacrament is kept.

Q. *But yet he hath said himself of the Bread*, This is my Body; *and of the cup*, This is my Blood, *Mat.* 26. 16.

A. Yes, but he said likewise, That it was Bread: *He took bread, and said, This is my body*: and he said of the cup, *that it was the fruit of the vine*, Mat. 26. 29. And S. *Paul*, 1 Cor. 11. 26, 27, 28. says, That we break and eat bread. I am then obliged to believe that it is bread, and the Body of Iesus Christ.

Q. *How can one and the same thing be Bread and the Body of Christ, which are two natures so different*?

A. It is bread in substance, but the body of Iesus Christ in figure and signification, according to the nature of Sacraments, which take the name of the things signified, as likewise the things signified, take the names of their figures, even as the Rock in the desert is called Christ, the Paschal Lamb, a Passover, Circumcision the Covenant of God, Iesus Christ *the bread which came down from heaven, the vine, the door, the light*, &c.

Q. *How know you that these words*, This is my Body, *ought to be taken figurativety*?

A. First, since Iesus Christ by these words instituted a Sacrament, they must be understood Sacramentally, and Ie-

Ieſus Chriſt inſtituted this ſacrament inſtead of the Paſſover, in which a Lamb is called a paſſage, it was reaſonable that in the ſacrament of the new covenant, the ſign ſhould take the name of the thing ſignified, even as the other did. Secondly, Ieſus chriſt himſelf would have us to underſtand it figuratively, for he commands us to do this in remembrance of him, he would not then have us to eat his Body really and corporally, for we are ſaid to remember only things corporal when abſent. Thirdly, Beſides our Saviour gives us this body as broken and delivered for us; now he is not really broken in the Sacrament, but only in figure. Fourthly, The bread is the body of Ieſus Chriſt, as the cup is the new Teſtament of his Blood, now a cup cannot be a new Teſtament but figuratively, neither can the bread be Chriſts Body any other way.

Q. *What can you anſwer to theſe words of our Saviour where he ſo plainly ſays, that his Fleſh is meat indeed: and his Blood drink indeed?* Iohn 6. 55.

A. I ſay, Firſt, That in this ſixth chapter of *St.* Iohn Ieſus Chriſt ſpeaks not of the Lords Supper, for it was not then inſtituted. Secondly, That the body and blood of Ieſus Chriſt is truely the meat and drink of our ſouls, but not of our bodies; That his body is ſpiritual meat, and not material: and by theſe words Ieſus Chriſt Teacheth us, *That as truely as bread and drink nourishes our body, his body crucified for us, and his blood shed for our redemption, nourishes, comforts and fortifies our ſouls,* for what nourishment is to the body, that conſolation and inſtruction is to the ſoul.

Q. *But this word indeed ſeems to exclude all figure?*

A. Not at all, but only all doubt or untruth, for doth not Ieſus Chriſt ſay, *That he is the true vine,* Iohn 15. 1. And yet he is ſo only figuratively.

Q. *How know ye that Ieſus Chriſt ſpeaks of a ſpiritual meat and drink in the ſixt of St.* Iohn?

A. Becauſe his Diſciples murmuring at the hardneſs of that ſaying concerning eating his fleſh and drinking his blood, he tells them, *What and if you ſhall ſee the Son of man aſcending up where he was before,* v. 62. inſinuating to them *that when they ſhould ſee him aſcend into heaven, they ſhould not have ſuch groſs apprehenſions as to imagine they could corporally eat him on the earth:* and that they might underſtand

those

those words spiritually, he adds, It is the spirit that quickneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. *ver.* 63.

Q. *How then can you eat Christ's flesh, and drink his blood, as he commands us in this chapter?*

A. Spiritually, and by faith, which is the mouth of the Soul, according to Christ's exhortation, in this chap. ver. 35. He that cometh to me shal never hunger, and he that believeth on me shal never thirst. And it appears, that he speaks not of a corporal eating of the Sacrament of Christ's body in this chapter, since he says, *ver.* 54. that whosoever eateth his flesh, and drinketh his blood, hath life eternal. And, on the contrary; Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you, *vers.* 53. Now it is certain that many of the Elect are dead, and could not have this Sacrament. And *vers.* 56. he says, that he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Then the Manducation of Iesus Christ and his dwelling in us, must be understood spiritually; for if it be necessary that we eat Iesus Christ corporally, that he may dwell in us, by the same reason Iesus Christ should eat us, and we should enter into his body, that we might dwell in him.

Q. *How is it then that Iesus Christ dwelleth in us and we in him?*

A. Iesus Christ dwelleth in us by his spirit, and we receive him by faith; *Eph.* 3. 17. That Christ may dwell in your hearts by faith: and *Ioh.* 1. 12. As many as received him, to them gave he power to become the sons of God; even to them that believe in his Name. To believe in Iesus Christ then, is to receive him: and 1 *Ioh.* 3. 24. And hereby we know that he abideth in us, by the spirit which he hath given us.

Q. *If you take only the figure, and not the true body of Iesus Christ in the Lord's Supper, what advantage have you more then the wicked and prophane, who often take the figure as well as you?*

A. Very much: for the wicked only eat the exterior part of the sacrament with their bodily mouth; but believers, together with the sacrament and sign, eat the thing signified by faith, which is the mouth of the soul; *viz.* the body of Iesus Christ which was crucified for us, and drink

drink his blood which was shed for the Redemption of our Souls.

Q. *This eating with the mouth of the soul seems to be an imaginary thing?*

A. Not at all: for as the soul is as real a thing as the body, so the Operations thereof are as certain and real as those of the body, or rather more certain; and if the body is really nourished by bread and wine in the sacrament, the soul is not less nourished and strengthned by imbracing by Faith Iesus Christ our Saviour, who died for our sins, and rose again for our justification.

Q. *Do you not believe that the eating of the sacrament of Christ's Body, doth put into the body a seed of immortality, as Iesus Christ says,* John 6. 54. Whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day.

A. This saving effect doth not accompany the corporal eating of the sacrament, but the effectual working of the Holy Ghost, which by Faith produceth a new life in the Elect, giveth them an assurance, and even beginning of a glorious immortality, as we are taught by S. *Paul, Rom.* 8. 11. If the spirit of him that raised up Iesus from the dead dwell in you, he that raised up Christ from the dead shal also quicken your mortal bodies by his spirit that dwelleth in you.

SECT. LII.

Of the Communion under both Kinds.

Q. *MAy one lawfully partake of the Sacrament under the sign of bread only as it is practised in the church of* Rome *at this time?*

A. No. For Iesus Christ hath said, *Mat.* 26, 27. *Drink ye all of it.*

Q. *But he speaks to his Disciples who were Priest's and not to others?*

A. The Apostles did not appear there as Pastors, but as the Lords Disciples obliged to obey his Commands, and if this command, *drink ye all of it*; oblige none but Pastours, no more doth the other, *take eat*, both commands being made to the same persons, and consequently

ly then, the people must be deprived of the whole Sacrament.

Q. Have ye no other passage where the people are commanded expresly to partake of the Cup?

A. S. *Paul*, 1 Cor. 11. 28. commandeth all without exception to examine themselves, and so eat of that bread, and drink of that cup; who even then are obliged to examine themselves, are also obliged to drink of this Cup; and since they of the church of *Rome* understand the words of Iesus Christ, *John* 6. to be spoken of the sacrament of the Lords Supper, what can they answer to words so expres *vers.* 53. Verily, verily, I say unto you except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

Q. But what need is there of drinking, since under the Species of Bread, or of Wine, Iesus Christ is wholly contained?

A. This evasion comes from a false supposition that Iesus Christ is corporally, and wholly contained in each crum of Bread, even as it is usual for one error to produce more; whereas we should mark this, that since Iesus Christ hath commanded the cup to be taken as well as Bread, he would not have us believe this pretended concomitence and Real, Corporal, substantial presence of his body, but would have us believe that the participation of the the cup is as necessary as the partaking of the bread.

Q. Notwithstanding there are examples of believers in the Scripture, who have taken Bread only in this sacrament, Acts 2. 46. It is said, that the Lords Disciples continued in the breaking of bread?

A. The consequence is most absurd, that the Disciples broke bread, therefore consequently they did not partake of the cup; as if we should say, there they have eaten consequently they have not drunk; but were not the Lords Disciples Priests and Pastours? They were certainly obliged then to drink the Cup, as well as to break the Bread, according to the Opinion of these of the *Roman* church, that it was to Pastors that Iesus Christ gave this command, *Drink ye all of it.*

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